





Division BS2569
Section 4.B74

OUTLINES
OF
THE SYNOPTIC RECORD

OUTLINES

OF

THE SYNOPTIC RECORD

BEING

A SUMMARY OF THE NARRATIVE
OF THE FIRST THREE GOSPELS IN
THE LIGHT OF MODERN CRITICISM

BY THE

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PREFACE

IN view of the increasing publicity which is being given to the results of Gospel criticism and, particularly, to the marked advance which has been made toward a solution of the Synoptic Problem, it is incumbent on teachers to adapt thereto both the method and substance of their treatment of the Gospel narratives. With this end in view we have attempted, in this book, to treat the first three Gospels not separately, in detailed analysis, but together in the relations which they bear to their sources and to one another. We hope that this book will also meet the requirements of those who have neither the time nor the inclination to undertake the more detailed and irksome task of studying each Gospel by means of commentaries, which, while elucidating the parts, often tend to obscure the whole. At the same time, it lays no claim to be a 'Life of Christ,' but is rather to be used as a means whereby a knowledge of facts may be acquired on which to base such further study. Moreover, to write a Life of Christ would have involved a very different treatment of the Fourth Gospel. As it is, we have only used that Gospel so far as seemed necessary in order to elucidate the contents

of the first three. To discuss the doctrinal questions involved, which are associated particularly with the Fourth Gospel, would be out of place in a text-book of this kind; and we feel that the treatment of such questions is best left to the individual teacher.

It should be mentioned that Mr. R. A. Wenham is responsible for the Introductory chapter on the Synoptic Problem, and for Chapter XV on Eschatology, and the Rev. B. H. Bosanquet for the remaining chapters.

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INTRODUCTION

I. THE SYNOPTIC PROBLEM.

THIS problem is concerned not with one alone of the first three Gospels, but with all: it is not Matthaean, Marcan, or Lucan only, but Synoptic. It is internal and not external, concerned not with the relations of the first three Gospels to the fourth, but with the mutual relations between the Synoptists themselves. It is not merely *a* problem but *the* problem, for not any and every question, but one particular question is of pre-eminent importance.

In comparing the Synoptists together, the attention of many is arrested more by the discrepancies than by anything else. That differences exist and call for explanation may be at once admitted. There are

(i) Differences of order and arrangement ;

(ii) Differences of detail, especially of time, place, and number ; e. g.

(i) Almost the whole of the teaching which is placed after the appointment of the Twelve, in St. Luke's version of the Sermon on the Mount (Luke vi. 20-49), is placed in St. Matthew at the beginning of the Galilean ministry (Matt. v-vii).

(ii) In the incident of the cursing of the fig-tree, according to St. Mark the fig-tree is cursed on one day (Mark xi. 12-14), and is seen to be withered on the

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next (Mark xi. 20-25). Verses 19 and 20 show clearly that there is an intervening night. From St. Matthew, on the other hand, we obtain the impression that on one and the same day the tree was cursed, withered away, and became an object-lesson to the beholders. Differences of place and number are clearly seen in the narrative of the healing of the blind man at Jericho (Mark x. 46-52 = Matt. xx. 29-34 = Luke xviii. 35-43). According to St. Mark and St. Luke there is one blind man; according to St. Matthew there are two. According to St. Mark and St. Matthew the incident took place while going out of Jericho; according to St. Luke while drawing nigh to Jericho.

Such discrepancies as these have taxed the ingenuity of harmonists for generations, and have attracted a great deal of attention in disputes about the nature of inspiration. But the Synoptic problem is neither harmonistic nor doctrinal, for it is not primarily concerned with such discrepancies. No Gospel student can have failed to observe that many passages in one Gospel have their counterpart in another; many incidents are placed in identical contexts; and there is a marked similarity of treatment in narrating Jesus' work and teaching. This is a phenomenon that is really much more important than phenomena of difference: and when the resemblances of the Synoptic Gospels have been explained, it will probably be found that it will then be easier to explain their differences.

It will be necessary to state the facts of such resemblance in some detail before proceeding to give an account of the theories proposed for solution. The resemblances may be classified as (i) general, (ii) particular.

(i) *General.*

The agreement in selection of subject-matter is remarkable. We read in St. John (xxi. 25), 'Now there are also many other things, which Jesus did, and if each one of these were written down, I think that even the world itself would not contain the books written.' These 'other things' are evidently far more numerous than those contained in the first three canonical Gospels. The writers, without doubt, only made a selection out of a large mass of material known to them, and yet they made substantially the same selection. Their arrangement of this selected matter is also, to a great extent, the same. Not only is the whole substance of St. Mark's Gospel contained in the other two, but his order also is the order of St. Matthew or St. Luke, and often that of both. Nor is this order always chronological. Many incidents are grouped together by the connexion of their subject-matter or for convenience of treatment. In the remarkably full narrative of the last days at Jerusalem the question put by the Sadducees to Jesus (Mark xii. 18-27 = Matt. xxii. 23-33 = Luke xx. 27-38) is preceded in all three Gospels by the question of the Pharisees, and followed by the question of the scribe. St. Luke has only an allusion to this. Each of the three then proceeds to narrate Jesus' question about the Messiah. It is improbable that there was an actual chronological sequence of four questions, which caused the agreement in order: it is still more improbable that three men, writing independently, should have chanced upon the same arrangement.

(ii) *Particular.*

The correspondence in phraseology is also remarkable. This is seen in the Greek form, not only of the

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narrative, but also of the words of Jesus, which were spoken in Aramaic. A striking instance is the narrative of the paralytic at Capernaum (Matt. ix. 1-8= Mark ii. 1-12= Luke v. 17-26).

Matt. ix. 1-8. = Mark ii. 1-12. = Luke v. 17-26.

Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίον πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι. Καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἄφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγειρε καὶ περιπάτει; Ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ Ἐγειρε ἄρῶν σцу τὴν κλίνην καὶ ὑπαγε εἰς τὸν οἶκόν σου. καὶ ἔγερθεῖς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν

Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν· καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβατον ὅπου ὁ παραλυτικὸς κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν Τί οὗτος οὕτω λαλεῖ; βλασφημεῖ τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογίζονται ἐν ἑαυτοῖς

Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ θείναι [αὐτόν] ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν κεράμων καθῆκαν αὐτόν σὺν τῷ κλινιδίῳ εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε, ἀφένταί σοι αἱ ἁμαρτίαι σου. καὶ ἤρξαντο διαλογιζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ ὁ μόνος ὁ

Matt. ix. 1-8. = Mark ii. 1-12. = Luke v. 17-26.

δύνατα ἔξουσίαν τοιαύτην λέγει [αὐτοῖς] Τί ταῦτα θεός; ἐπιγνοὺς δὲ ὁ
 τοῖς ἀνθρώποις. διαλογίζεσθε ἐν ταῖς ἰησοῦς τοὺς διαλογι-
 καρδίαις ὑμῶν; τί ἐσ- σμοὺς αὐτῶν ἀποκριθεὶς
 τιν εὐκοπώτερον, εἰπεῖν εἶπεν πρὸς αὐτοὺς Τί
 τῷ παραλυτικῷ Ἀφίεν- διαλογίζεσθε ἐν ταῖς
 ταί σου αἱ ἁμαρτίαι, καρδίαις ὑμῶν; τί ἐσ-
 ἢ εἰπεῖν Ἐγείρου [καὶ] τιν εὐκοπώτερον, εἰπεῖν
 ἄρον τὸν κράβαττόν Ἀφείωνταί σοι αἱ ἁμαρ-
 σου καὶ περιπάτει; ἵνα τίαι σου, ἢ εἰπεῖν Ἐγείρε
 δὲ εἰδῆτε ὅτι ἔξουσίαν καὶ περιπάτει; ἵνα δὲ
 ἔχει ὁ υἱὸς τοῦ ἀνθρώ- εἰδῆτε ὅτι ὁ υἱὸς τοῦ
 που ἀφίεναι ἁμαρτίας ἀνθρώπου ἔξουσίαν ἔχει
 ἐπὶ τῆς γῆς- λέγει τῷ ἐπὶ τῆς γῆς ἀφίεναι
 παραλυτικῷ Σοὶ λέγω, ἁμαρτίας- εἶπεν τῷ πα-
 ἔγειρε ἄρον τὸν κράβατ- ραλελυμένῳ Σοὶ λέγω,
 τόν σου καὶ ὑπάγε εἰς ἔγειρε καὶ ἄρας τὸ κλι-
 τὸν οἶκόν σου. καὶ νίδιον σου πορεύου εἰς
 ἰγέρθη καὶ εὐθὺς ἄρας τὸν οἶκόν σου. καὶ πα-
 τὸν κράβαττον ἐξῆλθεν ραχρῆμα ἀναστὰς ἐνώ-
 ἔμπροσθεν πάντων, ὥστε πιον αὐτῶν, ἄρας ἐφ' ὃ
 ἐξίστασθαι πάντας καὶ κατέκειτο, ἀπῆλθεν εἰς
 δοξάζειν τὸν θεὸν [λέ- τὸν οἶκον αὐτοῦ δοξάζων
 γοντας] ὅτι Οὕτως οὐ- τὸν θεόν. Καὶ ἔκστασις
 δέποτε εἶδαμεν. ἔλαβεν ἅπαντας καὶ ἐδώ-
 ξαζον τὸν θεόν, καὶ
 ἐπλήσθησαν φόβου λέ-
 γοντες ὅτι Εἶδαμεν πα-
 ράδοξα σήμερον.

In this passage the point most noticeable of all is the treatment of words of Jesus contained in Mark ii. 10-12. Jesus is addressing the Pharisees and suddenly turns to the paralytic. The final clause (ἵνα δὲ εἰδῆτε . . . 'but that ye may know . . .') is spoken to the former; but the principal clause to the latter (σοὶ λέγω . . ., 'I say unto thee . . .'). St. Mark retains this dramatic turn to the paralytic by the device of a parenthesis (λέγει τῷ

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παραλυτικῶ, 'He saith to the paralytic'). In this he is in exact agreement with the other two Evangelists.

Such striking phenomena of agreement can hardly be set down either to inspiration or to chance. 'No one at present would maintain with some of the older scholars of the Reformation that the coincidences between the Gospels are due simply to the direct and independent action of the same Spirit upon the several writers' (Westcott, *Introduction to the Study of the Gospels*, p. 193). Equally impossible is it to suppose that independent writers could have happened accidentally to employ language which is so nearly identical. The only explanation lies in some literary connexion. In comparing two documents together, if it be found that they (*a*) deal with the same subject in the same way, (*b*) arrange incidents in the same order, and (*c*) employ language that is identical, two explanations will occur to the mind; either that one writer has borrowed from the other, or that both have borrowed from a third writer. So in the case of the Synoptists, there are two possible solutions of the problem of resemblances; either (*i*) that one has borrowed from another (Borrowing Hypothesis), or (*ii*) that they have used some other authority (Hypothesis of a Common Source).

(i) *Borrowing Hypothesis.*

The theory may be put forward in many forms. There is scarcely one of the possible permutations and combinations which has not been advocated at one time or another. One of the most notable is that of Augustine, who, speaking of St. Mark, says (de Cons. Ev. i. 4), 'Matthaeum secutus tanquam pedisequus et breviator.' No form of the Borrowing Hypothesis, however,

has been found to satisfy all the requirements of the case.

(ii) *Theory of a Common Source.*

Of this theory again it may be said that there are various forms, according as we postulate one or more sources, and that no form is in itself a complete solution of the problem.

The following discussion will show that for passages where St. Matthew or St. Luke is parallel to St. Mark the explanation lies in a particular form of the Borrowing Hypothesis (that St. Mark lay before St. Matthew and St. Luke); while for passages where St. Matthew is not parallel to St. Mark, but only to St. Luke, an external common source is postulated. In the first case the source is one of our existing documents, and the other two have borrowed from it: in the second the source is not one of our three Gospels, and indeed no longer exists.

II. THE PRIORITY OF ST. MARK.

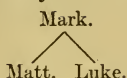
It has been already pointed out that, in the discussion of the Synoptic problem, a distinction must be drawn between (*a*) passages which other Gospels possess in common with St. Mark, and (*b*) passages in which the parallelism is confined to St. Matthew and St. Luke. It is only with the former set of passages that this section deals. As almost everything in St. Mark has its parallel in one or both of the other Gospels, it is clear that St. Mark is the shortest of the three just because it contains so little that is not

also found in St. Matthew or St. Luke. Two explanations of this phenomenon may be given; either that both St. Matthew and St. Luke used St. Mark, or that St. Mark used both St. Matthew and St. Luke. The former theory is known as the theory of the priority of St. Mark, the latter as the combination theory.

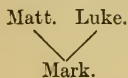
No other theories are really possible. For if these passages are considered generally, it will be seen that there are three sets of them; in the first place those in which St. Matthew and St. Mark only are parallel; in the second place those in which St. Matthew, St. Mark, and St. Luke are parallel; and in the third place those in which St. Mark and St. Luke only are parallel. Only in the second set of passages, where St. Matthew, St. Mark, and St. Luke are parallel, is it possible to suppose that St. Matthew used St. Luke, or St. Luke used St. Matthew. And this would only be possible if these passages contained agreements in phraseology between St. Matthew and St. Luke, which were not also shared by St. Mark. But, as a matter of fact, the phrases in which St. Matthew and St. Luke, as it were, agree to differ from St. Mark are so few and unimportant that for the present they may be ignored without in any way prejudicing the argument. As a general rule St. Matthew and St. Luke are only in agreement in this set of passages when that agreement is shared by St. Mark.

If, therefore, neither St. Matthew used St. Luke, nor St. Luke St. Matthew, it is clear that the only admissible explanations are the theory of the priority of St. Mark and the combination theory. The possible relations of the three Gospels may be seen in the following diagram :—

(i) Priority of St. Mark.



(ii) Combination theory.



These two theories are mutually exclusive. To disprove the combination theory is to prove the priority of St. Mark, an achievement which may now be considered one of the best established results of gospel criticism.

An isolated example will show the antecedent possibility of either theory.

Matt. viii. 16 = Mark i. 32 = Luke iv. 40.

- (i) ὄψίας δὲ γενομένης, ὄψίας δὲ γενομένης,
 (ii) ὅτε ἔβυσεν ὁ ἥλιος, δύνοντος δὲ τοῦ ἡλίου,
 (iii) Προσήμεγκαν αὐτῷ. . . ἔφερον πρὸς αὐτὸν. . . ἔφερον πρὸς αὐτὸν. . .

where (i) is common to St. Matthew and St. Mark, (ii) to St. Luke and St. Mark, and (iii) to St. Matthew, St. Luke, and St. Mark. On the one hand we may say that St. Matthew selected from St. Mark one part of an apparently redundant expression, and St. Luke selected another (priority of St. Mark); on the other hand, that St. Mark combines an expression taken from St. Matthew with an expression taken from St. Luke (combination theory).

The following are the chief arguments against the combination theory:—

(i) According to this theory St. Mark, though the latest writer, has added hardly anything to the narrative of his predecessors, St. Matthew and St. Luke. It is hard to understand what purpose could be served by merely abbreviating narratives which already existed. Moreover, if the Gospel of St. Mark really embodies the reminiscences of Peter—a conclusion strongly supported both by ancient tradition and internal evidence—it is not easy to

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understand why it contains so little that is new, and why it is almost entirely dependent on the other two Synoptic Gospels: according to the combination theory its character is Matthaean and Lucan, rather than Petrine. As a matter of fact, the later the date of a gospel, the more likely is it that the later writer should introduce new matter, or tell an old story in a new way. Thus most of the matter contained in the Fourth Gospel is not found in the Synoptic Gospels, although the author of the Fourth Gospel is evidently acquainted with them. But if, on the other hand, St. Matthew and St. Luke used St. Mark, their procedure is easy to understand, for each added much to the narrative of his predecessor.

(ii) If St. Mark was the latest writer, his procedure seems to have been extremely artificial and arbitrary. He preferred at one time St. Luke, and at another St. Matthew, and was apparently guided by no principle in his preference. In the following example St. Mark's narrative is, according to the combination theory, a mere mosaic of Matthaean and Lucan phraseology:—

Mark ii. 21, 22.

οὐδείς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ οὐδείς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοίς, καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοῦς.

Mark = Luke. Underlined.

Mark = Matthew. Thick type.

Moreover, in such a passage as this it should be observed that where St. Matthew and St. Luke use the same phrase, that phrase is usually to be found in

St. Mark. According to the combination theory, we must say that St. Mark selected those phrases in which St. Matthew and St. Luke agreed.

A simpler and therefore better explanation of such passages as this is to suppose that St. Mark was used by St. Matthew and St. Luke.

(iii) A third argument against the combination theory may be drawn from a comparison of the order of the several Gospels. Down to the narrative of the call of the first disciples St. Mark's order agrees with that of St. Matthew; from this point to the feeding of the five thousand it closely agrees with that of St. Luke; and after this with that of both St. Matthew and St. Luke. Moreover, if St. Mark used St. Matthew and St. Luke, he must have omitted a great deal that is found in both these Gospels. Among such omissions must be classed the Sermon on the Mount, for neither in following St. Matthew nor in following St. Luke does St. Mark insert this and similar matter. Such omission is difficult to account for. Nor is it easy to understand why he should prefer the order now of the one and now of the other. But if these two had St. Mark before them their agreement in order would be easily explicable, and when one of them does diverge from the order of St. Mark, it is for some special reason, which it is sometimes easy to conjecture. St. Mark's context may have suggested additional matter, which might suitably be inserted at this point. When this has been inserted, the writer will often be found to return to St. Mark's order, going back to the point at which he diverged from it.

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e.g.	<i>Mark.</i>	<i>Luke.</i>
	x. 46-end	= xviii. 35-end (Healing of Bartimaeus at Jericho).
	independent insertion by Luke.	{ xix. 1-10 (Zacchaeus at Jericho). 11-27 (Parable of the Pounds).
	xi. 1-11	= xix. 28-38 (Triumphal entry).
i.e.	St. Luke at xix. 28 returns to St. Mark's context, which he left at xix. 1.	

(iv) Both (a) in style and (b) in general presentation we should expect the narrative of the latest Gospel to be the least original.

(a) St. Mark is especially graphic and rugged, while either St. Matthew or St. Luke, or sometimes both, soften down expressions which appear awkward or difficult. For example, in Mark ii. 16 ὅτι is used for 'why'; both St. Matthew and St. Luke substitute the commoner διὰ τί. Or they will put some interpretation upon St. Mark's statements which is not necessarily contained in the words themselves: e. g. after the 'day at Capernaum' (Mark i), Jesus said to the disciples, 'Let us go elsewhere, for for this purpose came I out,' i. e. from Capernaum (εἰς τοῦτο γὰρ ἐξῆλθον). St. Luke has 'since for this purpose was I sent,' i. e. into the world.

Or one will omit a Marcan passage and yet show by his language that he had it before him: e. g. St. Mark in his account of the healing of the paralytic at Capernaum narrates the striking manner in which the sick man's friends showed their faith, and overcame obstacles. St. Matthew does not describe this, but retains St. Mark's words, 'and seeing their faith.'

(b) In the presentation of the history the narrative of St. Mark is original rather than secondary. A feature of his Gospel is the *gradual development* of the claims of

Jesus as Messiah; also, on the one hand, of the opposition to them on the part of the Pharisees, and, on the other, of their acceptance by the disciples. This is difficult to explain as the result merely of artificial arrangement on the part of the composer, but is intrinsically convincing as pointing to the historical facts of the case. Both in St. Luke and St. Matthew, however, all this is obscured. The 'great Insertion' in St. Luke (ix. 51-xviii. 14) interrupts the narrative and the course of historical development.

Still more is this seen to be the case by comparing St. Matthew with St. Mark. In St. Mark the people do not recognize Jesus as Messiah at first, and are afterwards discouraged from doing so, until the time of the triumphal entry. This was necessary in order that men might be led to adopt Jesus' views about the Messianic Kingdom and the Messiah, rather than to believe that He would adopt or countenance their own ideas. Miracles in particular were likely to lead to misunderstanding and to a premature acceptance of claims that were not yet understood. The injunctions to secrecy imposed by Jesus, according to St. Mark, are therefore of great importance for a true appreciation of the history; but in St. Matthew they lose their significance. In St. Mark's narrative of the raising of Jaīrus' daughter secrecy is strictly commanded (Mark v. 43): in St. Matthew's narrative, on the other hand, no such command is found. Again in Mark vi. 14-16 we have a most important account of popular speculations about the person of Jesus: the people have many opinions about Him, but none think that He is the Messiah; to St. Matthew such speculations are of little interest, and he records only the opinion of Herod. In St. Mark the demoniacs are invariably silenced, because they

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salute Jesus as Messiah. The significance of this, however, is not seen in St. Matthew. The prohibition of Mark i. 34 ('and He suffered not the devils to speak, because they knew that He was the Messiah') is omitted by St. Matthew. Again in Mark iii. 11 we read, 'and the unclean spirits, when they saw Him, kept falling down before Him, and crying out "Thou art the Son of God"' (i. e. the Messiah). The parallel passage in St. Matthew (xii. 15, 16) has only, 'and He healed them (the sick generally) all, and rebuked them that they should not make Him known': i. e. he gives the prohibition, but no reason for it; nor is it addressed particularly to demoniacs. The incident of the Gerasene demoniac is an apparent exception, for he is told to speak of his cure (Mark v. 19). But this was in Decapolis, which was not the sphere of Jesus' ministry: there was not, therefore, the same danger of misunderstanding.

The disciples, however ready they may have been at first to regard their Master as Messiah, are not encouraged to do so, and have to be specially trained until they have discarded some of the popular views about the Messiah's function and work. Only at the end of the Galilean ministry is the confession of the disciples, through the mouth of Peter, invited and accepted: and this acceptance is not based merely on miracles: in St. Mark (vi. 51, 52) the miracle of the walking on the water elicits only the astonishment of the disciples. In the parallel passage in St. Matthew (xiv. 32, 33) 'they worshipped Him, saying, Truly Thou art the Son of God,' i. e. Messiah. In fact, the confession of Peter is comparatively unimportant in the Gospel of St. Matthew, and no longer marks a critical point in the history, because the disciples have already confessed that Jesus is the Messiah.

The gradual nature of the opposition and hostility that Jesus had to encounter is seen better in St. Mark's Gospel than in either of the others. An arrangement of the contents of the Gospel is often based by commentators upon this feature of the narrative: that this is possible shows the importance and prominence assigned to the subject by St. Mark. No such arrangement could be made, however, of St. Matthew or St. Luke, who, although they retain the details of St. Mark, have obscured his outline.

The relative claims of the two conflicting theories have now been tested in four ways. In each case the theory of the priority of St. Mark is comparatively simple, and the combination theory comparatively complex. The priority of St. Mark is a solution of difficulties which are only multiplied by the combination theory. And, since each line of argument points to one and the same conclusion, their collective value makes that conclusion almost irresistible. The establishment of the priority of St. Mark may be regarded as one of the most certain results of Gospel criticism.

APPENDIX A.

THE ORAL HYPOTHESIS.

In discussing the theory of the priority of St. Mark, the assumption was made for the sake of clearness in argument, that to prove the priority of St. Mark was the same thing as to prove that our written Gospel of St. Mark, in its present form, lay before St. Matthew and St. Luke. This assumption has in no way prejudiced the argument. At present, however, all that has

been really proved is that the 'first source' used by St. Matthew and St. Luke, both in contents, order, and arrangement, bore a strong resemblance to our Gospel of St. Mark. If not St. Mark, it was at any rate Marcan. Two questions, therefore, call for further examination; (1) whether the first source was a written document at all, and (2) whether, if written, it was the Gospel of St. Mark in its present form. In regard to the former question, the theory held by those who deny that the Evangelists used a written source is known as the Oral Hypothesis. Its advocates hold that the first source, though approximating in character and contents to our written Gospel of St. Mark, was not a written document at all: it was only on the lips of men; their pens had not yet been taken up. A common oral (i. e. unwritten) tradition was the groundwork of each of the three Synoptic Gospels. The main line of tradition, modified, though most nearly represented, in the Gospel of St. Mark, was still further modified in two different directions. These two branches of the main stem are represented by the Gospels of St. Matthew and St. Luke. In this its older form the oral theory is particularly vague and indefinite. There is nothing to correspond to the distinction between passages to be referred to the first source, and passages to be referred to the second source: one oral Gospel is postulated, modified, as explained above, in three ways. In the more modern presentation of the theory the modifications of the original oral traditions are thought to correspond to the nature of those sources which are postulated by adherents of the documentary hypothesis. Thus it is held that there were two main lines of modification of an original oral Gospel (the first and second oral sources). Of these two sources the first, though unwritten, was Marcan in character. It is clear, therefore, that advocates of the Oral Hypothesis can at the same time maintain the priority of St. Mark. In examining the Oral Hypothesis, certain questions may be propounded;—

(i) What evidence is there for an original oral Gospel?

- (ii) What are the advantages of the Oral Hypothesis as opposed to the hypothesis of written sources ?
- (iii) What are its disadvantages ?

(i.) *Evidence for an Original Oral Gospel.*

The supposition that the Christian Church possessed written Gospels from the first is not only without any support from external evidence, but is also improbable in itself. The apostles were Jews, who had themselves been orally trained in Rabbinical schools: as Galilean peasants they were not likely to have any special inclination for literary efforts: their duty was rather to 'preach the Gospel' than to write Gospels: the Old Testament Scriptures were a textbook ready to their hand: when they did write, it was in order to adapt their message to the needs of their own age, rather than with any conscious presentiment of the needs of generations to come.

But, as apostles, they could not fail to give a prominent place in their teaching to the words and deeds of Jesus. Constant intercourse with Him, from the baptism of John to the Resurrection, was a necessary qualification for the apostolate. It appears probable that the announcement of their 'good tidings' was often accompanied by a brief narrative of 'the facts concerning Jesus.' In this way a rough framework was soon marked out, into which were fitted representative facts and teaching. This outline began with the baptism of John, and ended with the Ascension. Special prominence was given to the events of the Passion and Resurrection. A summary of this early oral Gospel may be seen in Peter's speech before Cornelius (Acts x. 36-43). Only so far as this point can the evolution of the Gospels be traced with certainty. It is necessary to turn to the written Gospels themselves, and to try to ascertain from internal evidence what lay immediately behind them. It is true that the limits of the early oral Gospel were practically those of the written Gospel of St. Mark, though there is no mention of the Ascension in St. Mark's Gospel. But it by no means

follows that it was in substance identical with our Second Gospel. Internal evidence points to two sources, of which only one is Marcan. The explanation of the agreements between St. Mark and St. Matthew, or between St. Mark and St. Luke, is of no avail as regards those further agreements between St. Luke and St. Matthew which are not shared with St. Mark. The real question at issue, therefore, is whether these two sources of our Gospels were oral or written, and not whether there ever was an oral Gospel; and, more particularly, as regards the first source, whether there existed an oral source almost identical in contents, order, and phraseology with the written Gospel of St. Mark.

(ii) *The Advantages of the Oral Hypothesis.*

Let it be granted that there was an oral Mark. Two advantages are claimed for the hypothesis:—

(a) That the divergences of St. Matthew and St. Luke from the common source can thus be more easily explained. These divergences are held to be often trivial, puerile, and meaningless, and therefore to be due to the constant 'attrition' of oral tradition rather than to the mind of a copyist. But it must be remembered that our Evangelists were not so much copyists as compilers, and were perfectly at liberty to vary their procedure without giving account for it; nor did they necessarily regard their sources with reverence, as being inspired, or with the conscientious feelings of the modern historian. Many of the divergences which are characterized as trivial, are due to the peculiar style of the Evangelists, and will be found to fall in with their general literary tendencies. The authors themselves would probably have been unable to explain many deviations, simply because they were made unconsciously. Their procedure need not have been uniform. They might sometimes have taken their eyes from the source and have trusted to their recollections of it, or to notes based upon it. Or they might have been influenced by other sources, both oral and written; for the theory of written sources does not exclude the belief that oral traditions existed

side by side with them. An Evangelist may therefore have given a Marcan saying in words with which he was familiar, and have used it again, under the influence of another source, either unconsciously or from preference.

Again, the omission of many of St. Mark's proper names is said to be due to the didactic aims of oral tradition, and to a desire to avoid burdening the memories of pupils, 'where the names are barbarous, and the persons and places are unknown.' The same explanations are applicable to written documents, if only we allow them a didactic tendency.

(b) According to the oral theory no loss of written documents has to be explained. But, as far as the first source is concerned, we practically possess such a document in our Second Gospel. Such a loss, moreover, is explicable when once the source has been embodied in other documents, and thus superseded for purposes of information.

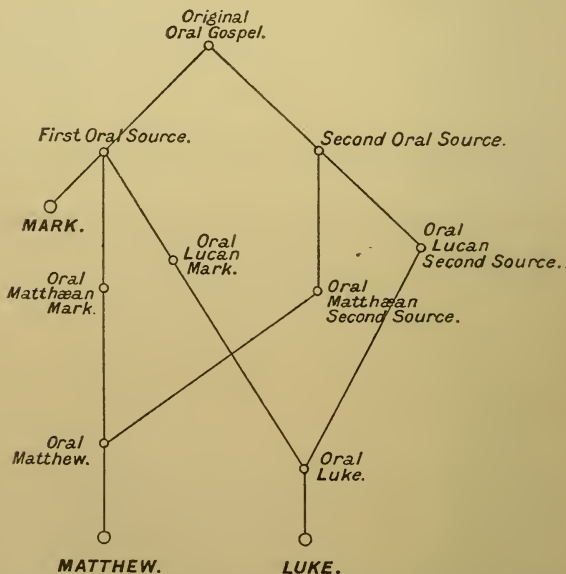
(iii) *The Disadvantages of the Oral Hypothesis.*

When the resemblances of the Synoptists have to be explained it is found necessary to attribute a very definite character to the oral first source. The order and phraseology of the traditions must have been faithfully preserved in the memories of men. The very close agreement of the written Gospels, which extends even to particles and turns of speech, can only have been produced by attributing very great authority to the oral traditions, so that no particle was consciously allowed to fall to the ground. Some alterations, no doubt, there were, but these were unconsciously made, and not due to literary motives.

Such a feat of memory would have been a great one. Analogies are brought forward even from India and China to counterbalance this objection. While such faithful transmission may have been possible, it remains improbable, in view of the unlettered condition and wide diffusion of the early Christians.

To obtain the requisite degree of fixation of oral

traditions, some definite organization must be postulated. This want has been met by a recent theory, which attributes the shaping of the oral Gospel to catechists or oral teachers—a body of men who are held to have devoted themselves to this kind of work. That teaching was a function in the early Christian communities is indisputable; but there seems to be no evidence in the New Testament to prove that a separate organization of teachers existed. The attempts to explain the various lines in which oral traditions were modified contain a large element of historical imagination. It is held that when our Gospels differ from their common source it is because they embody an oral modification of that source, and not because the Evange-



The above diagram is an attempt to represent the views of the Rev. A. Wright on the origin of our written Gospels.

lists themselves made the alterations. It is further held that the nature of the differences between the Synoptists points to some such cause. But when the modifications of the oral Gospel have been thus sub-modified, the oral theory itself becomes improbable, just because it becomes so complicated.

These objections to the oral theory seem to outweigh any advantages which it possesses. They are not objections to the opinion that written Gospels rest ultimately upon oral tradition, but only to the theory that our written Gospels are directly dependent on it. Consideration of the Oral Hypothesis has been, so far, confined to the first source. The theory will call for further notice when the character of the second source is discussed.

APPENDIX B.

ST. MARK AND THE FIRST SOURCE.

Granting that the first source was a written document, it was not necessarily identical with our Gospel of St. Mark. In the past there has been considerable diversity of opinion on this point among the advocates of the priority of St. Mark. Critics have upheld the idea of an original Mark or a source that was used by the author of our Second Gospel, as well as by St. Matthew and St. Luke. The discussion falls under two heads:—

(i) The original Mark may have exceeded our Gospel in size. This implies that St. Mark omitted passages from his source. That he omitted sections so important as the Sermon on the Mount is a view that has now been abandoned by its chief advocate. There are, however, several small agreements between St. Matthew and St. Luke as against St. Mark contained in sections which must have come from the first source.

In the healing of the paralytic we have some examples of this :—

Matt. ix.	Mark ii.	Luke v.
ver.	ver.	ver.
(a) 2. καὶ ἰδοὺ . . .	3. καὶ . . .	18. καὶ ἰδοὺ . . .
(b) 2. <u>ἐπὶ κλίνης</u> . .	3. omits.	18. <u>ἐπὶ κλίνης</u> .
	4. κράβαττον.	
(c) <u>εἶπεν</u> . .	5. λέγει.	20. <u>εἶπεν</u> .
(d) 4. . . τὰς ἐνθυμήσεις	8. . . ὅτι οὕτως διαλογί-	22. . . τοὺς διαλογισμοὺς
<u>αὐτῶν, εἶπεν</u> . .	ζονται ἐν ἑαυτοῖς,	<u>αὐτῶν, εἶπεν</u> . .
	λέγει . .	
(e) 5. ἔγειρε.	9. ἐγείρου.	23. ἔγειρε.
(f) 6. τὴν κλίνην . .	11. τὸν κράβαττον . .	24. τὸ κλινίδιον . .
(g) 7. ἀπῆλθεν εἰς τὸν	ἐξῆλθεν ἔμπροσθεν	25. ἀπῆλθεν εἰς τὸν οἶκον
<u>οἶκον αὐτοῦ.</u>	πάντων . .	<u>αὐτοῦ.</u>
(h) 8. <u>ἐφοβήθησαν.</u>	12. ἐξίστασθαι . .	26. . . ἔκστασις . . <u>φόβου</u> . .

According to the theory above mentioned all the underlined words were in the original Mark, and were omitted or altered in our Mark. On the other hand, those who reject this theory hold that our Mark lay before St. Matthew and St. Luke, and that these peculiar phenomena are to be explained in one of two ways :—(a) They are due to a knowledge and *slight* use of St. Matthew by St. Luke : in many cases, however, this theory creates new difficulties, since the deviations of St. Luke from St. Matthew (e.g. in chapters i and ii) imply ignorance of that Gospel : (b) They are regarded as trivial and unimportant ; many may be coincidences, e.g. *a*, *e*, and *h*, especially when there is a simplification of Marcan style, e.g. *b*, *c*, *d*, and *f*. Others may be due to the imperfections of our present text : later copyists show a tendency to assimilate passages in one Gospel to parallel passages in another. It is therefore possible that, owing to similar procedure on the part of earlier copyists, we have traces in the strange agreements between St. Matthew and St. Luke of early mistakes in the text. The common differences from St. Mark that remain are not sufficient to necessitate a theory of a source that is to any appreciable extent larger than our Second Gospel ; they are rather

such as are found between one manuscript and another, or, at most, between one edition and another.

(ii) The original Mark may be said to have been smaller than our Gospel. Even if St. Mark omitted nothing, he may have added something. But it will be found that, when we come to collect the matter that is peculiar to St. Mark, there is very little of it. According to Mr. Wright, the third edition of St. Mark (i.e. our Gospel) contains four new sections, which are the latest additions.

(a) Mark iii. 20-21. The suspicion that Jesus was mad.

(b) Mark iv. 26-29. The Parable of the Seed growing secretly. St. Matthew, however, has been thought, not unreasonably, to show knowledge of this section.

(c) Mark vii. 31-37. The healing of a deaf man.

(d) Mark viii. 22-26. The healing of the blind man at Bethsaida.

In the two latter instances only St. Matthew is parallel to St. Mark: owing to his habit of abbreviation, it is quite possible to hold that the sections lay before him, and some think that traces of them are to be found in his Gospel. There are other and smaller additions, especially the incident of the young man who followed Jesus at the time of the arrest (Mark xiv. 51). If a clear difference of style between these passages and the rest of the Gospel could be proved, we might assign the addition to a later author. We believe, however, that such proof is not forthcoming. It would be strange if St. Matthew and St. Luke, while they have individually omitted much from St. Mark, should never have coincided in such omission, or have been influenced by the same literary motives¹.

¹ Further arguments in support of this view will be found in *The Study of the Gospels*, by the Dean of Westminster.

III. THE SECOND SOURCE.

A. *Existence and Character.*

IN the Gospels of St. Matthew and St. Luke there are still left many passages which are not derived from St. Mark, but show similar phenomena of agreement one with the other. These are to be referred to a second source, which we no longer possess. Sometimes we find that St. Matthew and St. Luke have repeated a saying of Jesus, which has already been given in a Marcan context; but both agree in repeating it in a new connexion and in a new form. Such duplicate passages are usually called 'doublets'; e.g. Matt. xvi. 24 = Luke ix. 23, because each is following Mark viii. 34. But another form of the same saying is preserved in Matt. x. 38 = Luke xiv. 27, and in a different connexion, for Matt. x. 37 = Luke xiv. 26, i. e. both are preceded by the same context. We have therefore in St. Matthew and St. Luke a saying of Jesus preserved in two forms: in the first they follow St. Mark (the first source), in the second a context which is known to both, but not Marcan. This context is that of the second source.

If we collect the non-Marcan passages common to St. Matthew and St. Luke, we shall find that they consist chiefly of speeches and aphorisms, such as the Sermon on the Mount, certain parables, a discourse directed against the Pharisees, and some discourses that deal with the future. Therefore the name 'Logia,' derived from the *λόγια κυριακά* ('utterances of the Lord') of Papias, is generally assigned by critics to the second source. We need not suppose, however, that it contained no historical matter at all. That many speeches had an explanatory introduction is very probable. But

in other cases no such introduction remained, and the utterance was abruptly introduced; e. g. the woes uttered against Chorazin and Bethsaida in Matt. xi. 20-23 (= Luke x. 13-15) are a fragment in themselves, and the short introduction of Matt. xi. 20 gives us no information as to the occasion or the circumstances in which these words were uttered. In the account of the message sent by John the Baptist to Jesus from his prison we have a fuller introduction (Matt. xi. 2-19 = Luke vii. 18-35). In Matt. viii. 5-13 (= Luke vii. 2-10) we actually have a miracle; though, even here, the kernel of the narrative lies in the utterance of Jesus. The Logia, therefore, was evidently not so much a history of the facts concerning Jesus as a collection of His utterances. The connexion between these was often loose, and, when it existed, was based rather on subject-matter than on chronology. It contained at the same time some incidents, which served to enshrine certain notable utterances, or introductions to explain and give point to them.

While we are probably right in referring to the Logia all the non-Marcan matter that is common to St. Matthew and St. Luke, it may also have contained some matter that is peculiar to the one, and has been omitted by the other. The determination of its contents is the harder because we have only two documents to represent it, whereas, in order to determine the nature of the first source, we have St. Mark in addition to St. Matthew and St. Luke.

The order is similarly more difficult to restore. The Evangelists would be far more likely to deviate from a source of this character than from such a source as St. Mark. There are, however, places in which the original order can still be traced:—

<i>Matthew.</i>	<i>Luke.</i>
(i) ix. 36—xi. 1. Sending out of disciples and charge (with other matter). [xi. 2—19. St. John's message.]	(i) x. 1—12. Sending out of disciples and charge. St. Luke omits here, having inserted it previously.
(ii) xi. 20—24. Woes against Galilean cities.	(ii) x. 13—16. Woes against Galilean cities. [x. 17—20. Return of disciples (peculiar to St. Luke).]
(iii) xi. 25—30. 'Hymn of praise.'	(iii) x. 21—24. 'Hymn of praise.'

The phenomena of phraseology present similar difficulties. While, in places, the agreement is very close (e. g. Matt. xi. 25—30 = Luke x. 21—24) the differences are hard to explain. This may be due partly to the fact that we have no document to represent the source, as in the case of St. Mark. If we had the *Logia* before us, we should probably find phrases which would explain divergences in either direction. In the case of the first source, many of the differences between St. Matthew and St. Luke would be difficult to explain but for the Marcan key which fits the lock. The influence of oral tradition must also be taken into account. The fragmentary or topical nature of the connexion renders a theory of gradual oral composition far more probable than was the case with the Marcan source. The period therefore before the traditions were committed to writing was probably longer in this case than in the former. But that there were written editions of the '*Logia*' (one or more) before the composition of St. Matthew and St. Luke is rendered probable by the close agreement that remains in many passages. Yet these writings would not have superseded the oral traditions, which would still have retained a great hold

over the minds of men. This may have given rise to several written editions of the 'Logia,' one of which may have fallen into the hands of St. Matthew, and one into the hands of St. Luke. Or, while using the same edition, each may have given special weight to the oral traditions, with which he was familiar. We know that some utterances of Jesus were orally preserved, which yet never found their way into our Gospels; e.g. 'It is blessed rather to give than to receive' (Acts xx. 35), and 'Be ye good money-changers'—a saying that may well be genuine, though not found in the New Testament.

B. Relation of St. Matthew and St. Luke to the Logia.

It is difficult to say which of the two is nearer to the common source or more original. In phraseology, judging by their treatment of the first source, we should not expect exclusive originality on either side. We can only conjecture therefore in particular places which form of expression is the more original, the Matthaean or the Lucan. As regards order and arrangement certain broad facts are clear:—

(i) St. Luke puts a great deal of the matter 'derived from the Logia into one part of his Gospel (ix. 51—xviii. 14) which contains no Marcan matter. This 'great Insertion' contains many incidents and discourses taken from non-Markan sources, and particularly from the Logia, which are not to be referred to any one period of the ministry, as though St. Luke had put them together in this place for chronological reasons.

(ii) St. Luke often gives introductions to isolated passages, which are in St. Matthew combined with other matter: e.g. the Lord's Prayer in St. Luke is

prefaced by the request of the disciples, 'Lord, teach us to pray.' In St. Matthew it forms part of the Sermon on the Mount.

(iii) St. Matthew has a tendency to combine one discourse with another. In this way most of the matter taken from the Logia is introduced into the Marcan framework at suitable points, and is often combined with, or appended to, a Marcan discourse: e.g. the charge to the disciples in St. Matthew is a conflation of the charge to the Twelve in St. Mark and the charge to the Seventy in St. Luke. Again, much matter is grouped together in the Sermon on the Mount: if St. Matthew combined discourses of the Logia with those of St. Mark, it is possible that he also combines discourses from the Logia with each other. The alternative is to suppose that St. Luke broke up the whole into fragments, appending at times short introductions of his own.

The new light thrown by these facts upon the Synoptic Gospels should be of great service to the historical student. The results may now be briefly recapitulated:—

(i) All passages in St. Matthew and St. Luke that are also in St. Mark come from the first source, which is probably identical with our Second Gospel.

(ii) All other passages common to St. Matthew and St. Luke are to be referred to the second source (Logia), or collection of the utterances of Jesus.

(iii) Passages peculiar to St. Matthew or St. Luke cannot, as yet, be referred with certainty to any source. Some may come from the Logia, and some from unknown sources, written or oral.

APPENDIX C.

ST. MARK AND THE LOGIA.

An account of the Synoptic Problem would not be complete without mention of the theory of Dr. Weiss, not so much because of any considerable adherence given to it, as because of the eminence of its chief advocate. The theory is supported in England by Mr. Jolley in his *Synoptic Problem for English Readers*.

It is thought that St. Mark, our first source, knew and used the Logia. According to Dr. Weiss, however, the Logia, which he calls the apostolic source, contained a great deal more historical matter than other critics believe to be the case. This additional historical matter is found in St. Mark, and in the parallel passages in St. Matthew and St. Luke. In such passages St. Matthew is held to present a type of narrative that is more original than St. Mark's, and therefore due to the influence of the Logia. In these sections any agreements between St. Matthew and St. Luke which are not shared by St. Mark, are also held to be due to the influence of the Logia.

An example is the healing of the leper, contained in Mark i. 40-45 (=Matt. viii. 1-4=Luke v. 12-16). Here there is only one agreement between St. Matthew and St. Luke that is not shared by St. Mark,—the word *κύριε*, addressed by the leper to Jesus. In St. Matthew the narrative, it is true, is shorter than in St. Mark. If, however, we admit that abbreviation is as characteristically Matthaean as 'duality' is Marcan, abbreviation does not in itself imply originality. The presence of the crowds at the time of the miracle is a feature peculiar to St. Matthew: the point of Jesus' injunctions to secrecy is lost if the miracle was performed in public, and this makes for the originality of the Marcan rather than of the Matthaean version of the incident.

While in this and similar passages Dr. Weiss's arguments for the originality of St. Matthew, due to the in-

fluence of the Logia, seem arbitrary, and are not in themselves convincing, it is still difficult, even if we admit them, to understand on what principles St. Mark made his selection from the Logia, and why he omitted so much that we know was contained in it. Chiefly for this reason it is probable that the Logia was not one of St. Mark's sources. Occasionally no doubt the first source and the Logia contained similar matter, e.g. in the charge delivered to the disciples. But any agreements that there are between them need not be referred to any literary connexion, but may be explained by the influence of oral tradition; so that, if in St. Mark there are traces of the Logia, such knowledge came to him through his own memory or that of others.

APPENDIX D.

ST. LUKE'S PREFACE (I. 1-4).

In this preface to his Gospel St. Luke sets forth the principles and aims that had guided him in its composition. Any theory relating to the sources employed by St. Luke must therefore be at once abandoned if found to contradict these statements which are made by St. Luke himself.

(i) Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, (ii) καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου, (iii) ἔδοξε ἡμῶι (a) παρηκολουθηκότι ἄνωθεν πᾶσιν (b) ἀκριβῶς (c) καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, (iv) ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

(i) The words ἐπειδήπερ . . . πραγμάτων state that more than one account of the events of the life of Jesus was in existence before the Gospel of St. Luke. That such accounts were written, and not oral, is implied, but not proved, by the parallelism that St. Luke draws between his undertaking and those that preceded it, and also by the words ἀνατάξασθαι διήγησιν.

(ii) καθὼς . . . τοῦ λόγου implies that these narratives were based on the testimony of eyewitnesses and of those who had themselves played their part in the ministry of the Gospel. The statement is exactly applicable to our Gospel of St. Mark, if we accept the early tradition that St. Mark embodied in his Gospel the reminiscences of Peter.

(iii) εἰδοξε κάμοι. St. Luke proceeds to justify his new undertaking by the following considerations:—(a) παρηκολουθηκότι ἄνωθεν πᾶσιν—by its completeness. Much more information is contained in St. Luke than in St. Mark. He begins his narrative at an earlier point than the preaching of John the Baptist, and has added a great deal to the account of the ministry. (b) ἀκριβῶς—by care in his investigations. (c) καθεξῆς σοι γράψαι . . . by an orderly arrangement. It is not implied, however, that such an arrangement is based on chronology.

(iv) He proceeds to state the object of his Gospel, to confirm Theophilus in the knowledge that he had gained from oral teaching. Such knowledge would not necessarily be confined to historical facts. We may, therefore, conclude that in these words St. Luke professes a didactic aim for his Gospel,—a Gospel not written for Theophilus alone. He intends it to be a supplement to existing oral teaching. He has implied, however, the existence of written documents also. Whether he used these or not he does not actually say, but from the explicit manner in which he asserts the completeness and thoroughness of his investigations we should naturally infer that he availed himself of them.

APPENDIX E.

PAPIAS AND THE SYNOPTISTS.

Though we have no further direct testimony from the New Testament about the composition of the Synoptic Gospels, the statements of Papias, Bishop of Hierapolis, in the earlier part of the second century

(c. A.D. 130 to 140), must be taken into account. Two fragments are related to the question before us:—

(i) ‘And the elder said this also: Mark having become the interpreter of Peter wrote down accurately everything that he remembered, without, however, recording in order what was either said or done by Christ. For neither did he hear the Lord, nor did he follow Him, but afterwards, as I said, [attended] Peter, who adapted his instruction to the needs [of his hearers], but had no design of giving a connected account of the Lord’s oracles (*κυριακῶν λογίων*). So then Mark made no mistake, while he thus wrote down some things as he remembered them; for he made it his own care not to omit anything that he heard, or to set down any false statement therein.’

(ii) ‘So then Matthew composed the oracles (*λόγια*) in the Hebrew language, and each one interpreted them as he could¹.’

The external evidence before us is not so important as that of St. Luke. It is quite possible that Papias was ignorant of some facts, or made some mistakes. This, however, should not be lightly assumed, and a theory which is supported by this external testimony will have greater *a priori* probability than one which is at variance with it.

The first fragment evidently refers to our Gospel of St. Mark, and states (*a*) that it was founded on the teaching of Peter, (*b*) that it was not drawn up in order, and (*c*) that the reminiscences of Peter were embodied in the Gospel with great care. We have already spoken of the Petrine character of the Second Gospel. Papias may be comparing the order of St. Mark with that of some other Gospel known to him, e. g. St. Matthew or St. John. Or he may refer simply to an order based on chronology: it has been pointed out that St. Mark’s arrangement of certain incidents is not chronological. The care bestowed by St. Mark on his Gospel is consistent with the peculiar features of his style.

¹ The translation is that of Bishop Lightfoot.

In the second fragment Papias is probably referring to the Logia rather than to our First Gospel. The latter is a composite work, based to a great extent on the Logia, which may well have been written by St. Matthew. While, therefore, the Gospel is not the work of an apostle, it probably had a Matthaean source, and hence derived its title and authority in the early Church. It is improbable that the First Gospel is a direct translation from Hebrew, or from Palestinian Aramaic. That such a version, nearly approaching it, existed we have considerable evidence. This 'Hebrew' Matthew may have been merely derived from a translation of the Greek Gospel, or of the Greek Logia. There would then have been some confusion in Papias' statement, if he had been alluding to it here. Or there may have been a Hebrew original of the Logia, of which the Greek was a translation. The evidence of Papias is, however, vague in itself, and need throw no doubt upon the existence of a Greek Logia.

CHAPTER I

THE INFANCY AND CHILDHOOD

The Infancy Narratives.—Promise of the Birth of the Baptist.—
Promise of the Birth of Jesus.—Birth of the Baptist.—
Birth of Jesus.—Circumcision and Presentation in the
Temple.—Coming of the Magi and Flight into Egypt.—
Residence at Nazareth.—Incident of the Childhood.

MATTHEW i. 18-25, ii. LUKE i, ii.

The Two
Narratives
of the
Infancy.

THE earliest Apostolic tradition dealt only with the public ministry of Jesus, and so opened with the preaching of John the Baptist. Its scope corresponded, in the main, with that of St. Mark's Gospel, and therefore contained no account of the Nativity and Infancy. Of these, however, two narratives have been preserved to us, by our first and third Evangelists. These two records are clearly independent, and it seems best, therefore, to treat them separately without making any attempt to form them into a continuous narrative.

St. Luke's
Prologue.
Luke i. 1-4.

St. Luke, whose account appears to be fuller and more complete, may be referring to his history of the infancy and childhood of Jesus and the Baptist, when he states in his prologue that he had derived his information from those 'which from the beginning were eyewitnesses (*οἱ ἀπ' ἀρχῆς αὐτόπται*),' and that he himself had 'traced the course of all things accurately from the first (*ἀνωθεν*).'

Immediately after the prologue his Gospel opens with the announcement of the birth of the Baptist, the forerunner of the Messiah. His parents, Zacharias and Elisabeth, were both of priestly descent, and are described as Jews of strict and scrupulous piety of life. They were, however, as yet childless, though both advanced in years. While Zacharias, in the turn of his course to perform the priestly office, was offering incense in the temple, the angel Gabriel appeared to him and announced that he should have a son. This son, he declared, should be a Nazirite from his birth, and should carry out the work of the messenger, foretold by the prophet Malachi, by preparing the way of Jehovah. Zacharias, on showing incredulity at the announcement, was struck dumb in sign of its fulfilment. St. Luke certainly represents this to mean a physical loss of speech. It has, however, been suggested that it should rather be understood as referring to the incredulity of Zacharias, which caused him to keep secret the angelic promise.

Promise of
the Birth
of the
Baptist.
Luke i. 5-
25.

Cf.
Mal. iv. 1.

Five months after the announcement of the birth of the forerunner came that of the birth of Jesus. Thus St. Luke impresses upon us how the lives of Jesus and the Baptist are interwoven from the first. The angel Gabriel appeared to Mary, a virgin of Nazareth, who was espoused to Joseph, a man of the house of David, and foretold that she should bear a Son, who should be called Jesus. The prediction went on to declare, 'He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.' From these words Mary could not fail to understand that the Son to be

Promise of
the Birth
of Jesus.
Luke i.
26-38.

born to her was to be the expected Messiah. In answer to Mary's question, how this was possible in her virgin state, the angel declared that she should become a mother as the result of the direct visitation of Jehovah. As an assurance of the fulfilment of the promise the angel made known to Mary the pregnancy of her kinswoman Elisabeth.

Visit of
Mary to
Elisabeth.
Luke i.
39-56.

Mary thereupon journeyed to Judaea to greet Elisabeth, and receiving in her kinswoman's salutation a confirmation of the angelic sign uttered a psalm of thanksgiving to God, known to us as 'the Magnificat.' In this hymn she extols the mercy of God conferred upon her and all generations through her, and the vindication of His power in reversing human greatness, and in the fulfilment to Israel of His Messianic promises.

Birth of
the Bap-
tist. Luke
i. 57-80.

The birth and circumcision of the Baptist are next related. At the gathering of kinsfolk for the circumcision of the child, his mother, when it was proposed to call him Zacharias after his father, insisted on his receiving the name of divine significance, John ('Jehovah's Gift'), assigned by the angel before his birth. On appeal being made to Zacharias he too, by writing, upheld his wife's decision; whereupon his power of speech was restored, and he broke forth into words of praise. Those who adopt the view mentioned above would understand St. Luke's narrative as referring to the fact that at this gathering Zacharias, for the first time, broke his long and self-imposed silence as to the revelation made to him in the temple, and confessed the want of faith which had caused him to conceal till now the promise which he had received with regard to the child.

The significant circumstances accompanying the birth of the child became widely known 'throughout all the hill country of Judaea,' and caused him to become an

object of general interest. This recognition that the Baptist was marked out by God for some special mission may account for the speed with which the news of his preaching spread through the country as soon as he began his public ministry.

Then follows the Song of Praise of Zacharias. This falls into two parts.

Zacharias' Song of Praise. Luke i. 68-79.

(i) He blesses Jehovah for the fulfilment of His promises made to Israel of old, that they were to be delivered from hostile powers and to serve Him in security.

(ii) He forecasts the destiny in store for the child, of preparing the way for the coming of Jehovah by turning the hearts of the people from the darkness of sin to the true light.

St. Luke closes this portion of the narrative by a summary description of the growth of the child in the solitude of the wilderness.

The history next relates the birth of Jesus at Bethlehem. St. Luke accounts for the presence of Joseph and Mary there by referring to a decree of Augustus ordering an enrolment of the Roman world (*πάσαν τὴν οἰκουμένην*); for this purpose, he states, each Jew visited his own city, apparently that the reckoning might be made in accordance with the tribal registers. Thus Joseph, as a descendant of David, went up to Bethlehem and was accompanied by Mary. 'This,' St. Luke adds, 'was the first enrolment made when Quirinius was governor of Syria.' During their stay at Bethlehem Mary 'brought forth her firstborn son; . . . and laid Him in a manger, because there was no room for them in the inn.' The news of the birth of the Saviour was first made known by an angel to certain shepherds tending their flocks in the open fields. The language

The Birth of Jesus according to St. Luke. Luke ii. 1-20.

of the angelic announcement is noticeable. The angel declares that he brings 'good tidings of great joy which shall be to all the people (πάντι τῷ λαῷ),' i. e. the Chosen Race: 'for there is born to you this day in the city of David a Saviour, which is anointed Lord (Χριστὸς Κύριος).' The words, as they stand, would naturally adapt themselves to the current range of Jewish expectations. The shepherds doubtless understood them as implying that the Child was to be the promised King, with whose coming the Messianic era was to begin for Israel. They might, however, have traced a wider scope in the language of the song of praise raised by the multitude of heavenly beings who appeared with the angel, 'Glory to God in the highest, and on earth peace among men in whom He is well pleased (ἐν ἀνθρώποις εὐδοκίας),'—for such is the true reading (literally, 'among men of good pleasure').

Circumcision of Jesus and Presentation in the Temple. Luke ii. 21-39.

St. Luke merely records, without further detail, the fact of the circumcision, at which the Child received the name 'Jesus,' as the angel had directed.

He relates, however, more fully the circumstances of the visit of Joseph and Mary to present the Child in the temple, and to offer the customary sacrifice for His mother's purification.

Two persons appear in connexion with this visit to the temple, who attract our attention. The first of these is Simeon, a man distinguished for uprightness and piety of character, to whom a divine intimation had been given that during his life-time he should see the Messiah. On their entering the temple he received the Child into his arms, and broke forth into a psalm of thanksgiving to God, expressing his readiness to depart now that he had been assured of the fulfilment of the Messianic promise. Then turning to Joseph and

His mother, he foretold to Mary the future destiny of the Child; his words, 'This Child is set for the falling and rising up of many in Israel,' pointed to the fact that it must be His work, as Messiah, to bring to light the true and false elements in the life of the nation, since these would be tested by men's acceptance or rejection of Him; he further foretold the piercing of heart which Mary would experience at the rejection of her Son.

The other prominent figure in this narrative is Anna, a widow of great age, who made her abode in the temple courts. She too joined the group and added her praises to those of Simeon, 'and spake of Him to all them that were looking for the redemption of Jerusalem.'

We catch, in these two figures, a glimpse of genuine Jewish piety, still surviving amid the prevalent materialism of the national life. Simeon and Anna represent that better type of Pharisaic religion, which fifty years earlier finds expression in the Psalms of Solomon, a Jewish writing of the school of the Pharisees. The scene shows us that even then there were in Israel simple pious souls, who looked for a *spiritual* fulfilment of the Messianic prophecies.

Joseph and Mary then returned to Nazareth, and St. Luke once more sums up in a few words the life of subjection and silent growth of the Child Jesus. We notice that His preparation, unlike that of His kinsman John, takes place in the circle of the home. This is in keeping with the difference of character which marked their subsequent missions.

St. Matthew's Gospel opens with the genealogy, followed by the account of the birth of Jesus.

Birth of
Jesus ac-

ording to
St. Mat-
thew.
Matt. i. 18-
25.

Mary, being espoused to Joseph, was found with child of the Holy Ghost. Thereupon Joseph, wishing to put her away, was forbidden to do so by a dream, in which an angel bade him take unto him Mary his wife, for that which was conceived in her was of the Holy Ghost, adding that she should bear a Son, whom he should call 'Jesus,' since He should save His people (*τὸν λαὸν αὐτοῦ*) from their sins.

St. Matthew characteristically traces in this event a fulfilment of the prophecy in Isa. vii of the child to be born to a virgin (or maiden, R.V. margin), and called Emmanuel.

He then narrates that the birth of Jesus took place at Bethlehem in the days of Herod the king. There is nothing in the narrative to imply that Bethlehem had not been previously the residence of Joseph and Mary.

The Com-
ing of the
Magi and
the Flight
into
Egypt.
Matt. ii.
1-23.

Next follows the account of the coming of the wise men from the East to Jerusalem, to pay their homage to the Infant who was 'born King of the Jews,' declaring that they had seen His star in the East and were come to worship Him. We know from heathen historians that at this time an expectation was prevalent in the East that out of Judaea should rise a king who should conquer the world. On the Magi reaching Jerusalem and inquiring for 'Him that was born King of the Jews,' the Chief Priests and Scribes, being consulted by Herod, declared that the Christ should be born in Bethlehem of Judaea, basing their conclusion on the words of Micah's prophecy.

Cf. Mic.
v. 2.

On the departure of the Magi Joseph was warned by an angel in a dream to flee with the young Child and His mother into Egypt by night, to escape the plots of Herod. St. Matthew sees in this residence in Egypt

a fulfilment of the words of Hosea, referring primarily to the national deliverance, 'Out of Egypt did I call Hos. xi. 1. My Son.'

We have here an instance of the method of adapting Old Testament prophecies which is common in this Gospel. Thus, here, the Evangelist sees in this incident of the life of Jesus, the true Son of God, a fulfilment of that which was typified in the life of the Israelite nation. In Herod's massacre of the children at Bethlehem he again traces the fulfilment of a prophecy of Jeremiah, which spoke of the weeping of Rachel for her children; the original reference of this prophecy Cf. Jer. xxxi. 15. was to the lamentation over the national calamities, as a body of Jewish captives assembled at Ramah, the burial-place of Rachel, on their way to be deported to Babylon in the time of Nebuchadnezzar.

On the death of Herod Joseph received a divine Residence intimation bidding him return to Judaea; but from at fear of Archelaus, who had succeeded his father in the Nazareth. rule of that province, he withdrew into Galilee, and Matt. ii. 23. took up his abode at Nazareth. St. Matthew shows no knowledge that this had been the previous home of Joseph and Mary. In the residence at Nazareth he again sees a special significance: 'that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' The reference in question is quite uncertain, and the use of the plural 'prophets' may imply that no particular prophecy is intended; it may, however, allude to the canonical divisions of the Jewish Scriptures. Probably the name recalled the saying in Isa. xi. 1 as to the branch (Netzer) which should spring from the roots of Jesse.

St. Matthew records nothing of the childhood of Jesus Episode

from the
Child-
hood.
Luke ii.
40-51.

and His life at Nazareth, but St. Luke, in addition to his general description of the years of silent growth, has preserved one striking incident.

At the age of twelve the Child Jesus had gone up with His parents to Jerusalem to the Passover. On their return from the feast He was missed by them, and, after three days' search, was found in the courts of the temple, sitting as a pupil at the feet of the teachers of the law. In answer to His mother's expostulation He replied with the words, 'How is it that ye sought Me? Wist ye not that I must be in My Father's house (*ἐν τοῖς τοῦ πατρὸς μου*)?' It is possible to read into this answer a deeper meaning than is naturally contained in the words: yet this is unnecessary; for, in some sense, the idea of the temple as the house of his Father would be present to every truly pious Israelite. We see, at any rate, how deeply that idea had impressed itself on the mind of the Child Jesus. But yet the words '*My* Father' seem to suggest the awakening in the Child's heart of the consciousness of a peculiar relationship to Jehovah, even if, as yet, they did not carry with it the knowledge of His own Messiahship. The surprise evinced by His parents shows clearly that there had been nothing in the previous home life of Jesus to lead them to expect any such independence of action as He displayed on this occasion.

The Life at
Nazareth.
Luke ii. 52.

St. Luke records that He then returned with them to Nazareth and there lived a life of filial obedience. The history of the remaining years, up to His public appearance, is summed up by the Evangelist in the single sentence: 'Jesus advanced in wisdom and stature, and in favour with God and men.'

General
Observa-

In conclusion, a few points call for notice in regard to these narratives of the infancy and childhood of

Jesus and the Baptist. The accounts in our two Gospels are almost certainly independent. It seems impossible to suppose either that one Evangelist knew the account of the other, or that both used the same source and selected different incidents from it. Thus the two traditions appear to differ as to the original residence of Joseph and Mary, which St. Matthew places at Bethlehem, St. Luke at Nazareth. St. Luke's information appears throughout to be fuller and more complete.

tions on
the Narra-
tives of the
Infancy
and Child-
hood.

It has been commonly supposed that his narrative originated, either directly or indirectly, with the recollections of Mary. This of course is only conjectural, but the idea finds some support from the internal character of the record: since (i) many of the incidents recorded could have been known to her only. (ii) In two passages St. Luke seems to throw out a hint that Mary is his authority: ii. 19, 'But Mary kept all these sayings, pondering them in her heart'; ii. 51, 'And His mother kept all these sayings in her heart.'

It has been suggested that in the same way St. Matthew may have derived his information from Joseph. This supposition, however, has much less to recommend it: any evidence in its support is as yet wanting, while it has further to encounter the difficulty that Joseph would appear to have died before the opening of the public ministry of Jesus. We notice that every incident in St. Matthew's narrative is in some way connected with the fulfilment of prophecy. He may possibly have used some compilation drawn up to show that the birth of Jesus fulfilled the Messianic prophecies of the Old Testament; but this reference to prophecy is characteristic of his Gospel throughout.

As regards St. Luke's account, the further question arises, was the source which he used written or oral?

(i) Most critics hold that in these chapters he is using an Aramaic document or documents. Some believe that in three passages, each of which seems to form the conclusion of a narrative, we can trace the point where three such documents ended. These are chap. i. 80, 'And the Child grew, and waxed strong in spirit,' &c.; ii. 40, 'The Child grew, and waxed strong, filled with wisdom: and the grace of God was upon Him'; ii. 52, 'And Jesus advanced in wisdom and stature, and in favour with God and men.' These passages, however, do not seem to mark any break in the continuity of the style and narrative. The Hebraistic phraseology too, which is specially prominent in these chapters, *may* point to St. Luke's use of an Aramaic document; but, on the other hand, he always shows a peculiar capacity for adapting his style to his subject.

(ii) Others hold that in compiling these chapters St. Luke is drawing solely from oral tradition. In that case he deliberately adopted a Hebraistic style of writing, as suited to the character of the narrative. It is noticeable how closely these chapters resemble the Septuagint in style; and it may well be that St. Luke or his source deliberately adopted that as a model. This would be all the more natural from the close resemblance which several of the events related bear to similar incidents in the Old Testament. This is most noticeable in the Songs, which may have been derived from an independent source. They are permeated throughout by Old Testament language. The *Magnificat*, for instance, bears a close resemblance to the Song of Hannah (1 Sam. ii. 1-11). And in view of the close similarity of the incidents, it was natural that this should have formed a model for Mary's Song. The *Benedictus* again is full of the language of the Psalms,

while the *Nunc Dimittis* is drawn chiefly from the Second Isaiah.

Throughout these Songs we cannot fail to notice how extremely appropriate they are to the characters and circumstances described. There is nothing in any of them out of harmony with the natural point of view of the speaker. Their theological character, especially in regard to the Messianic hope, is exactly such as we might expect to find in the most pious and God-fearing representatives of the chosen race just before the coming of Christ. Nor is there anything in them which points to the interpretation given by the subsequent history of Jesus. They contain really little, if any, advance on the Messianic conceptions of the Old Testament; though for our nearest equivalent in Messianic ideas we turn to the Psalms of Solomon. Throughout, the revelation is regarded as one to be made primarily to the Chosen People; in the Song of Simeon indeed there is an expectation of its extension to the Gentiles, but even this hardly passes beyond the point of view of the Old Testament prophets; for they too clearly implied that the Gentiles should in some way share in the blessings of the Messianic age.

ADDITIONAL NOTE I.

THE GENEALOGIES.

MATTHEW i. 1-18 ; LUKE iii. 23-38.

Considerable difficulty surrounds the two genealogies of Jesus, given respectively by our first and third Evangelists, and their bearing on His descent from David. The two genealogies are clearly quite independent of each other, and their divergences are such as to require some explanation to account for them.

The whole question will be found discussed in Professor Sanday's article in Hastings' *Dictionary of the Bible* (vol. ii, 'Jesus Christ') and other books dealing with the subject. 'The genealogy in the First Gospel,' Professor Sanday says, 'bears upon its face its artificial structure. The Evangelist himself points out (Matt. i. 17) that it is arranged in three groups of fourteen generations, though these groups are obtained by certain deliberate omissions. . . . It would seem that a like artificial arrangement (seventy-seven generations, 7×11) underlies the genealogy in St. Luke.'

St. Matthew traces the ancestry of Joseph back to David, St. Luke to Adam. The differences in the names of the two have given rise to the theory that St. Luke gives the genealogy of Mary, not of Joseph. Yet St. Luke seems clearly to imply that he is giving the genealogy of Joseph, while that Jesus should trace His descent through His mother would be quite contrary to Jewish ideas. Certain variants found in the early versions in the text of St. Matthew give some support to the idea that his genealogy in its original form was based on the assumption that Jesus was the natural son of Joseph. This of course would be quite inconsistent with the rest of the narrative in St. Matthew, which clearly sets forth the virgin birth.

Two explanations may be given to account for the origin of the variants in the text of Matt. i. 16.

(i) It has been suggested that the genealogy is a later insertion into the Gospel of a heretical character, coming probably from the circle of those Jewish Christians who rejected the virgin birth, holding that our Lord was the Son of Joseph and Mary.

(ii) Possibly, again, they may be due to an earlier tradition, dating from a time before the true facts as to the birth of Jesus were generally known in the Church. It seems likely that the story of the virgin birth was for a considerable time imparted only to a favoured few.

In any case the genealogies seem to form no integral part of the narrative in either Gospel, while that in St. Luke, as it stands, breaks the continuity of the history.

ADDITIONAL NOTE II.

ON THE DATE OF THE BIRTH OF JESUS.

The date assigned by St. Luke to the birth of Jesus presents a problem of some difficulty. He says (chap. ii. 1, 2) that 'in those days' (i. e. the days of King Herod) Augustus issued a decree for holding an enrolment of the Roman world, and that the presence of Joseph and Mary at Bethlehem was for the purposes of this enrolment: he further states that it took place when Quirinius was governor of Syria.

St. Luke's
dating of
Birth.

It will be well to give St. Luke's actual words: 'Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην' (αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος τῆς Συρίας Κυρηνίου). The last sentence must mean literally, 'This took place as a first enrolment, when Quirinius was governor of Syria' (the article ἡ before ἀπογραφὴ must be omitted with the best MSS.). What was the decree of Augustus to which St. Luke here refers? When did this enrolment under Quirinius take place? These questions are not easy to answer, and have given rise to much discussion.

An enrolment in Judaea in A. D. 6, when Quirinius was governor of Syria, is mentioned by Josephus, the Jewish historian, and referred to by St. Luke in Acts v. 37, in his account of Gamaliel's speech in the Sanhedrin, as ἡ ἀπογραφὴ: yet this cannot be the enrolment intended in the Gospel, since that took place before the death of Herod, B. C. 4.

In considering St. Luke's statement several points call for notice:—

(i) We have no other direct evidence of a decree of Augustus for the enrolment of the Roman Empire (τὴν οἰκουμένην): yet we know that it was the practice of that Emperor to make all possible provision for collecting statistics and tabulating information as to all parts of the Empire; hence such a measure as that here attributed to him by St. Luke would fall in with his recognized policy. The general statement of the Evan-

The Decree
of Augustus for a
General
Enrolment.

gelist need not be pressed to mean that a simultaneous enrolment was held throughout the Empire: 'According to St. Luke's ways of mentioning Roman matters, he need not be taken as meaning more than that Augustus laid down the theoretic principle that periodic census ought to be made of the Empire' (Ramsay in *Expositor*). St. Luke makes a similar general statement in Acts xi. 28, where he speaks of the scarcity in different parts of the Empire under Claudius as a famine.

How far
it would
apply in
Herod's
Domin-
ions.

(ii) It has been questioned whether such a decree would apply to the dominions of Herod, who occupied the semi-independent position of a *Rex Socius*. In the case of kingdoms such as Herod's was, the degree of independence enjoyed depended on the terms of the treaty made with the king: the terms of the treaty with Herod were exceptionally favourable; and it would certainly seem that under its conditions an enrolment made for purposes of taxation (and this would, as a rule, be the object of such enrolments) would be excluded. We know, however, that the relations between Augustus and Herod became strained during the last years of Herod's life; so that Augustus announced his intention of treating him in future 'as a subject and not as a friend' (Josephus, *Antiq.* xvi. 9. 3). Under these circumstances if a 'suggestion' proceeded from Augustus to Herod that the general order for an enrolment should apply to his dominions, this must have been regarded by the latter in the light of a command.

The Man-
ner of its
Execution
left to
Herod.

(iii) In that case Augustus, having made known his wishes to Herod, would be likely to leave the manner of their execution in his hands. In carrying them out Herod would naturally wish to have regard, as far as possible, to Jewish susceptibilities. By causing the enrolment to be made in accordance with tribal registers, which were, we know, carefully preserved, he could at once disguise the slight put upon his own authority, and avoid giving to the measure too distinctly the character of an act of submission to a foreign power. In this respect this enrolment would differ from that of A. D. 6, which was carried out in Roman fashion; and the more objectionable character thus given to the latter

in the eyes of the Jews will account for the outbreak to which it led (Josephus, *Antiq.* xviii. 1). Here, then, we have a probable explanation of the fact stated by St. Luke, that Joseph and Mary were required to come up to Bethlehem to be enrolled, 'because he (Joseph) was of the house and family of David.'

(iv) The mention of Quirinius raises more serious difficulty. We know that he became governor of Syria in A. D. 6; and in that capacity carried out the famous enrolment mentioned by Josephus and referred to in Acts v. 37. The reason for holding an enrolment in this case was that Judaea was in that year taken over and made part of the province of Syria. Other evidence indeed renders it probable that this was Quirinius' second term of office: in that case it is uncertain what was the date of his first governorship, but it seems impossible to find room for it during the last years of Herod's life, as required by St. Luke's narrative: since we know that the governorship was held by Sentius Saturninus (9-6 B. C.) and Quintilius Varus (6-4 B. C.). No satisfactory explanation of this difficulty has yet been put forward. Some suggest that the term ἡγεμονεύοντος is not here employed in its usual sense, and that Quirinius was not the regular governor of the province, but a legate invested with extraordinary powers for carrying on the war with the Homadenses, while Varus was in charge of the ordinary administration of the province. This explanation is not very satisfactory, as in that case there seems to be no reason why St. Luke should have mentioned Quirinius rather than Varus, the regular governor, especially as the latter would have been responsible for supervising the enrolment. The suggestion that Quirinius was an extraordinary legate sent for carrying out the enrolment (*legatus ad census capiendos*) is also untenable if the view here adopted as to the character of the enrolment be correct. A more probable suggestion would find in the text of St. Luke a primitive error, by which Κυρηνίου has been substituted for Κυντιλίου—an error which might naturally arise owing to the association of the name of Quirinius with the more famous ἀπογραφή. Possibly,

The Reference to Quirinius.

however, the same cause led St. Luke, or the writer of the document which he is here using, to introduce the name of Quirinius erroneously at this place.

The
Periodic
Enrolments in
Egypt.

Fresh light has of late been thrown on the subject from the Egyptian papyri. We learn from these that periodic enrolments (*ἀπογραφαί*) by households were under the Empire held in Egypt every fourteen years. The records of them do not at present carry us back earlier than A. D. 20, but Professor Ramsay has shown that it is probable that their institution dates from B. C. 23, when Augustus first assumed the tribunician power. The evidence for them, it is true, is at present confined to Egypt; but if the system formed part of a regular Imperial policy, we might expect to find it introduced into other provinces of the Empire, including Syria. In that case St. Luke's statement would distinguish the enrolment at which the birth of Jesus took place as being the first of this series of periodic enrolments which was held in Syria. In the regular course, indeed, if the census years were the same in Syria and in Egypt, this should have fallen B. C. 8-9. If, however, the system was then first applied to Syria, a delay of two or three years in putting it into force would be not improbable. Herod would be naturally reluctant to carry out a measure which was sure to be most unpopular with his subjects, and might have endeavoured to obtain from the Emperor a revocation of the command imposing the enrolment on his dominions. In that case the census might not have taken effect in his territory till B. C. 6. Even this requires us to place the date of our Lord's birth a year or two earlier than that which has been usually assigned to it. In any case the difficulty as to the mention of Quirinius still remains unsolved.

The evidence for the application of these periodic enrolments to Syria is as yet far from complete; but it is at least possible that a solution of this vexed problem may be found on the lines here suggested. In the present state of our knowledge it is impossible to arrive at any more definite conclusion on the question.

CHAPTER II

THE BAPTIST

The Mission of the Baptist.—His Preaching.—Its Effect.—Baptism of Jesus.—Imprisonment of the Baptist.—Message to Jesus.—Parable of Two Sons.—Death of the Baptist.—Results of his Work.

MARK i. 1-11, vi. 14-29; MATTHEW iii, xi. 2-19, xiv. 3-12, xxi. 28-32; LUKE iii. 1-22, vii. 18-35; JOHN i. 19-28, 32-34.

THE preparation of John for his mission in the solitude of the wilderness lasted for thirty years. St. Luke states that his public appearance took place in the fifteenth year of the reign (*ἡγεμονίας*) of Tiberius. We cannot, however, be certain what is the year referred to, owing to a doubt as to when St. Luke dates the beginning of Tiberius's reign. On the whole it seems probable that he reckons from the year A.D. 11-12, when Tiberius was given joint authority with Augustus in the provinces outside Italy. This would naturally be considered the beginning of his reign. In that case the fifteenth year would be A.D. 25-26.

The scene of John's preaching was the wilderness of the Jordan valley, to the north of the Dead Sea: it was not confined solely to either bank of the river. Professor Adam Smith has pointed out how suitable the locality was for the purpose. It supplied both the

The Baptist's Mission.
Mark i. 1-6.
Matt. iii. 1-6.
Luke iii. 1-6.

'much water' required for his baptism, and the solitude which was in keeping with the character of his mission. But it was further consecrated by its association with the history of Elijah and Elisha. We notice how John gives point to his teaching by reference to surrounding objects, drawing his illustrations from the stones of the river-bed, and the trees of the neighbouring jungle, as they fell beneath the axe of the wood-cutter.

Here, then, John, by his call to repentance, began his work of preparation for the coming of the Messiah. The Synoptists all dwell on the deep and widespread impression produced by his work and his message. Men universally agreed that he held a position of unique importance; they felt that he was no ordinary teacher, such as they had seen before; for they realized that, in this new preacher, there was once more restored to Israel the spirit of the old prophets. This central aspect of his work had been foreshadowed in the Song of Zacharias, 'and thou, child, shalt be called the *prophet* of the Most High.'

It will be well to recall what this announcement, that a prophet had arisen in Israel, would mean to the Jews of that age. Throughout Old Testament times the prophets had been the recognized expounders of the Will of Jehovah. They were His official representatives, through whom the Divine commands were declared to the nation. During Israel's history, from Samuel to Malachi, the succession had continued unbroken. But when John came forth, for about four hundred years the order had been extinct, the voice of prophecy had been silent. Hence the universal excitement which ensued when it was rumoured throughout Palestine that beside the Jordan a prophet had once more appeared.

John's outward appearance and ascetic manner of

life were in accordance with his prophetic character. He lived on such food as the wilderness supplied, locusts and wild honey; while his raiment of camel's hair and leathern girdle recalled, perhaps intentionally, the description of Elijah (2 Kings i. 8). Far and wide the news spread; so that from Jerusalem and all Judaea, as well as from the country beyond the Jordan, all classes came forth to him into the wilderness.

The burden of his message was unmistakable: 'Repent ye; for the kingdom of heaven is at hand.' He came, he declared, to announce the advent of the Messianic Kingdom, and called on the nation to prepare for it by a complete reformation. Men specially noted how he applied to himself the words of the prophet of the Exile, in which he had called on his countrymen to make ready for the coming of Jehovah to deliver them from captivity and restore them to their land; and also the prophecy of Malachi, in which the prophet announced that he was sent as a messenger to prepare for the advent of Jehovah to purge His temple.

But John made a further demand on those who came to hear him. He called upon all to signify their definite acceptance of this need of reformation, in order to obtain remission of their sins, and so be fit to share in the Messianic Kingdom, by undergoing the outward rite of baptism in the Jordan. So prominent a feature was this in his ministry that from it the name 'the Baptist' or 'the Baptizer' was universally applied to him. The practice of baptism as a type of moral cleansing was already familiar to the Jews; not only was it employed for ceremonial purposes, as a means of purification from Levitical uncleanness, but, probably even at that date, it was also used as the ceremony of admission of heathen proselytes to Judaism. Thereby

Preaching
of Repen-
tance.

Matt. iii.
7-10.

Luke iii.
7-9.

Isa. xl. 3 ff.

Mal. iii 1.

they washed away the defilement of their old heathen life and were admitted to a share in the Jewish covenant. What was novel in John's baptism was that it was demanded from all Jews. He declared thereby that all the members, even of the Chosen Race itself, were not of themselves fit to share in the Messianic Kingdom, until they had been cleansed from the defilement of their sinful life. As a condition, therefore, of receiving the outward rite he required a public confession of sin.

Preaching
to Differ-
ent
Classes.
Luke iii.
10-14.

But John's preaching was not confined to this general warning of the nation. St. Luke preserves the advice given to various classes of the people, who came and questioned him as to what reform was required of them. John's commands are directly suited to the particular questioners in each case, and are entirely practical in character. He required of them neither ascetic practices nor outward observances. To the people generally he commanded mutual charity; the publicans, who also came to be baptized, he warned against extortion, while he forbade the soldiers to extort money by intimidation or false charges, and bade them be content with their wages.

Question-
ings as to
John's
Person.
Luke
iii. 15.
John i. 19-
23.

Naturally the general stir produced caused speculation to be rife as to John's person. Men questioned whether he were the Messiah or not. In view of these surmises a deputation of the Pharisees and chief priests was sent to interview the new preacher and gain from him an explicit statement of his own claims. This deputation he met with fierce denunciation: addressing them as offspring of vipers, and asking them who had warned *them*, belonging as they did to an absolutely self-satisfied class, to flee from the impending wrath, which would come upon all who did not show the fruits of repentance in their lives. The Jews expected that the judgement

executed by the Messiah would exalt Israel at the expense of the Gentiles; but John declared that it would begin with the chosen nation itself. It was quite useless for them to trust in their descent from Abraham: that would avail them nothing; for he declared (playing upon the Aramaic word) that even if the whole Chosen Race were annihilated, God could of the very stones (*abanim*) of the Jordan valley, which lay beneath their feet, raise up children (*banim*) to Abraham. He employed two figures to make it clear that this judgement, which should separate the good and bad elements in the nation, was close at hand; already the axe of the Messiah, as of the wood-cutter, was laid to the root of the trees, so that every unproductive tree should be hewn down and cast into the fire; again, the Messiah should quickly come with His fan¹ in His hand to purge His threshing-floor, by separating the chaff from the wheat.

This address is said by St. Matthew to have been spoken to the Pharisees and Sadducees, who came to John's baptism, and who possibly composed the deputation mentioned in the Fourth Gospel. In St. Luke, however, it is given as representing the teaching of John to the multitudes who came out to him. Most probably it gives rather a sort of general summary of John's preaching throughout his ministry, and teaching such as this may have been in progress at the time when the deputation reached him. The Fourth Gospel preserves the answers made by John to the questions of those sent to inquire concerning his person and authority. He first stated that he was not the Christ. Was he then, they asked, Elijah or the prophet foretold in Deuteronomy? For each of these, according

¹ Literally 'winnowing shovel.'

to popular belief, was to appear to herald the coming of the Messiah. Each of these suggestions John repudiated. Being further asked on what grounds he rested his right to baptize, he replied by applying to himself the prophecy from the second part of Isaiah as to the voice in the wilderness, to which reference has already been made. He went on to foretell the coming of One mightier than himself, meaning clearly the Messiah, for whom he was not fit to perform even the slave's office of loosing His sandal's latchet. He indeed administered the outward rite of baptism by water, typifying the change to a new life, but the Messiah should give them the inward baptism of the Holy Spirit and of fire, imparting to men the spiritual power within, which should enable them to carry the new life into effect.

Messianic Teaching of the Baptist. Mark i. 7, 8. Matt. iii. 11, 12. Luke iii. 16, 17.

Effect of John's Preaching. Matt. xxi. 32. Luke vii. 29, 30.

By the light afforded by later references in the Gospel narrative we gain further information as to the effects produced on the different classes by John's ministry. We are told that, while the people generally, and especially the publicans, accepted his baptism, it was rejected by the Pharisees and the hierarchy. This attitude on the part of the latter was only to be expected; to undergo a rite signifying the need of a complete reformation of life would have been to surrender entirely the claims which they put forward as to their religious position.

Matt. xi. 12. Luke xvi. 16.

We learn, however, that throughout the nation generally John's announcement of the near approach of the Messianic Kingdom produced a remarkable religious disturbance, so that men, under the influence of this violent excitement, tried to force their way, as it were, into a share in the new Kingdom. The effects of this movement still survived in the time of Jesus, and caused

excited crowds to gather round Him and His disciples; in this excessive enthusiasm Jesus perceived much that was unnatural and unhealthy, as appears from a saying of His preserved in the Logia, 'From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force (*ἀρπάζουσιν*).' This seems the natural meaning of the saying as preserved by St. Matthew; it is possible, however, if we follow St. Luke's version, 'From that time' (i.e. the days of John) 'the gospel of the kingdom of God is preached, and every man entereth violently into it (*εἰς αὐτὴν βιάζεται*),' to interpret the words as conveying approval rather than condemnation; they would then refer to the new era inaugurated by John's preaching, under which the blessings of the Kingdom were opened to *all*, and men sought with eager efforts to obtain a share in them, in contrast to the spirit of exclusiveness and indifference which characterized the reign of scribal authority.

The call of John penetrated even to Galilee, and in answer to it, Jesus came from His home at Nazareth to receive baptism. St. Luke states that Jesus appeared after John's general ministry of baptism had closed. We are not told what previous intercourse, if any, had existed between John and Jesus. St. Matthew relates (but apparently not from the Logia) that John tried to hinder Jesus from receiving baptism at his hands, saying that he rather needed to be baptized of Him. Jesus, however, persisted, on the ground that this apparent reversal of their true relations was as yet necessary for the complete fulfilment of the Divine righteousness. We need not suppose that this necessarily implies that either Jesus Himself or John was as yet conscious that He was the Messiah. We learn,

Jesus' Baptism.
Mark i.
9-11.
Matt. iii.
13-17.
Luke iii.
21, 22.
Cf. John i.
29-34.

indeed, from John's own words in the Fourth Gospel that he at the outset of his preaching had not known who the Messiah should be; but that it had been revealed to him by God that the descent of the Spirit should be the sign whereby he should be able to recognize Him when He appeared.

The question may be asked, Why Jesus consented to submit to this rite at the hands of John, and what this submission involved for Him?

The importance of John's baptism was not necessarily the same for Jesus and any Israelite, because both submitted to it. For both it marked a change from an old to a new condition of life. But this change of condition was not the same in each case. To the Israelite the old life was defiled by sin, and the change was therefore pre-eminently to a new state of righteousness. To Jesus the old condition was one of seclusion and quietude, but not of sin; the new was to be one of public work. For Him, therefore, the change was from a life of retirement to a life of active Messianic work. Some indeed have thought that by undergoing baptism Jesus, though Himself without sin, was identifying Himself with a defiled people, and thereby showed Himself a true Son of Israel.

Again, the baptism was a revelation both to Jesus, the baptized, and to John, the baptizer. To Jesus it did not necessarily mean that He became for the first time conscious of His Messianic calling; but its significance lay in the fact that, as we have said, He was to enter on His Messianic work. To John it meant that Jesus was no longer merely an Israelite of exceptionally pure character, who had no sins to be washed away, but was the Messiah Himself. That this double revelation was made is expressed in our narratives by the

account of the descent of the Spirit in the form of a dove, and of the voice from heaven: both were signs alike to Jesus and John.

It is clear that John recognized that with the coming of Jesus his own mission was to some extent ended.

We learn from the Fourth Gospel something of the subsequent Messianic teaching of John, addressed to his own disciples. He was baptizing at Bethany on the east side of the Jordan, when Jesus again appeared, coming probably fresh from the Temptation. At His approach the Baptist pointed Him out to his disciples with the words, 'Behold, the Lamb of God.' This expression, which must have been understood to connect Him with the suffering servant of Jehovah in the second part of Isaiah, or possibly with the Paschal Lamb, is a striking one to be found on John's lips. Such a reference, whether the passage in Isaiah was among the Jews at the time applied Messianically or not, introduced an idea entirely out of keeping with the popular conception of the Messiah, since it associated Him with the thought of suffering and rejection. But it may well have been borne in on John's mind, as he considered the reception which his own teaching had met, that the Messiah too would have to encounter opposition and rejection before He gained His Kingdom. But it is doubtful whether John identified Jesus with the suffering servant of Jehovah in all details, or whether he laid stress on the fact that the Messiah must suffer. In the present passage, at any rate, two facts are emphasized—(i) the lamb-like character of Jesus, (ii) that He was destined to remove from Israel the burden of sin.

Further
Messianic
Teaching
of the
Baptist.
John i.
29-34.

It may be well here to follow the career of the Baptist to its close.

After this he offended Herod Antipas by his bold Imprison-

ment of
the Bap-
tist.
Mark vi.
17-20.
Matt. xiv.
3-5.
Luke iii.
19, 20.

denunciation of the incestuous marriage which he had contracted with Herodias, wife of his brother Herod Philip. In consequence the tetrarch shut him up in the castle of Machaerus by the Dead Sea. St. Mark brings out vividly the miserable vacillation of Herod, divided between the influence of his wife and the awe which the moral character of John inspired in him.

The Bap-
tist's
Question.
Matt. xi.
2-19.
Luke vii.
18-35.

During this imprisonment occurred an incident, related in the Logia, which gave occasion to Jesus to bear testimony to the work of His forerunner and to estimate its results. John in his confinement was able to receive visits from his disciples; and through them he learned that Jesus was performing 'the works of the Messiah (*τὰ ἔργα τοῦ Χριστοῦ*).' On receipt of these tidings he sent two of his disciples to inquire further of Jesus. We can only conjecture what was the precise motive which prompted his question, 'Art thou He that cometh, or look we for another?' It seems, at any rate, to imply some doubt in the mind of John as to the Messiahship of Jesus. Many reasons might have prompted this doubt.

(i) The complete contrast between himself and his Successor in method of work and mode of life—a contrast even greater than that between Elijah and Elisha. To John He who, so far from living a strict ascetic life, sought out the company of the most notorious classes, may have seemed even to make light of sin. Could this be the Messiah who was to come to judgement, with His fan in His hand? (ii) Jesus had never yet acknowledged Himself to be the Messiah, and had even at this time discouraged the hopes which the people had placed in Him. (iii) So far from acknowledging the work of His predecessor He left him to languish in prison.

Jesus answered these doubts in two ways: (i) The *direct* answer given to the disciples of John was an appeal to His own miracles, which were shown to coincide with prophecies which John, at any rate, would recognize as Messianic. In these would be found the best satisfaction of the doubts of John. That these doubts were real seems to be shown by the significant warning which Jesus appends: 'Blessed is he, whosoever shall find none occasion of stumbling in Me.'

(ii) The *indirect* answer given to the people consisted in a justification of the contrast between Himself and John. He first laid stress on the true prophetic character of the mission of John. What had they gone out into the wilderness to see? No teacher tossed about like a reed by the gusts of popular opinion; no courtier living a voluptuous life of ease; no, rather a true successor of the Old Testament prophets. But John was even greater than his predecessors: he was indeed the messenger foretold by Malachi; none greater than he had arisen among the sons of men, yet even the humblest among those who, by following Jesus, had become sharers in the new era of the Messianic Kingdom occupied a higher position in the religious order than did John. With him the old dispensation ended, 'all the prophets and the law prophesied until John': with Jesus the new dispensation began. He then refers to the reception accorded to John by different classes. Finally He contrasts the effect produced on the common people and the publicans by John's preaching, and on the Pharisees and Sadducees. The former, by submitting to the baptism of John, admitted the righteousness of the Divine claims made upon them, while the latter had refused John's baptism, and so set at nought the counsel of God.

Parable of
the Two
Sons.
Matt. xxi.
28-32.

It seems not unlikely that on this occasion was spoken the Parable of the Two Sons. It is most appropriate here, since it illustrates the same subject of the real religious state of the two contrasted classes of the nation, as it was revealed by their treatment of John. This parable is only preserved by St. Matthew, possibly from the Logia: he places it in the group of parables spoken in the temple courts during the last week of the ministry, connecting it with the answer given by Jesus to the question of the Scribes as to His Messianic authority; in which He also referred to their treatment of the claims of John. Thus of the two sons, the first, who promised to go and then went not, represents the hierarchy, while the son who, having refused, repented and went, stands for the class of 'publicans and harlots.' St. Matthew appends to the parable a comment of Jesus which states distinctly this application of it.

Jesus ends by passing a verdict on that generation generally for their attitude alike to Himself and to John. They are, He says, to be compared to peevish intractable children at their play in the market-place, always insisting on their own way, suggesting to play first at marriages, then at funerals, in each case choosing what is distasteful to the mood of their playmates at the time. Such was the conduct of the men of that day: when John came, leading a stern ascetic life, they called him mad, 'he hath a devil'; yet when the Son of Man came, sharing in the social joys of men, they reproached Him with moral laxity: 'Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners.' Yet even so there was a minority, consisting of those same publicans and sinners, who had accepted the preaching of John; and these had shown themselves thereby

true children of the Divine wisdom, and vindicated her methods of dealing through John and Jesus alike: 'Wisdom is justified of all her children.'

Soon after this followed the murder of the Baptist. The circumstances are fully related by both St. Matthew and St. Mark. Both introduce the account of it in connexion with the superstitious fears which the news of the activity of Jesus had aroused in the mind of Herod that John had returned to life. That both should thus insert this narrative out of its natural position is an additional proof that the two accounts are not independent.

Death of the Baptist. Mark vi. 21-29. Matt. xiv. 6-12.

Even in his prison John was pursued by the relentless hatred of Herodias, and was only preserved from her by Herod, owing to the awe which he inspired in him. Soon, however, a convenient opportunity was presented to Herodias to satisfy her vengeance. Herod made a great feast to celebrate his birthday, probably in the castle of Machaerus where John lay. Herodias allowed her own daughter to go in and dance before the guests; so pleased was Herod with her performance that he swore to give her any boon that she should ask. Herodias seized her opportunity, and in reply to the girl's question, 'What am I to ask for myself?' answered, 'The head of John the Baptist.' Herod thus found himself completely entrapped. Grieved as he was, he had not the courage to refuse; a soldier was at once dispatched, and returned bearing the head of the murdered prophet to the damsel, who gave it to her mother.

We may notice two ways in which the effects of John's work of preparation were seen throughout the ministry of Jesus.

The Results of John's Work.

(i) John's preaching aroused in men's minds an eager

expectation of the immediate approach of the Messianic Kingdom, and so gave birth to the enthusiastic, though mistaken, hopes which the ministry of Jesus aroused at its outset in the hearts of the people generally. The cause of the subsequent rejection of Jesus was due to the mistaken character of the prevalent Messianic conception.

(ii) But John in another and more effectual way prepared the way for his Successor. From the circle of John's disciples Jesus drew the first nucleus of His own band of followers. Under John, therefore, they received the training which prepared them to accept the call of Jesus. The Messianic teaching of John had, as it were, broken up the soil of their minds, so that it was ready to receive, and bring to production the seed, when it was sown by Jesus.

CHAPTER III

THE TEMPTATION AND EARLY MINISTRY IN JUDAEA

The Temptation.—First Call of Disciples.—The First Passover.—
Cleansing of Temple.—Stay in Judaea.—Return to
Galilee through Samaria.

MARK i. 12, 13, xi. 15-18; MATTHEW iv. 1-11, xxi.
12, 13; LUKE iv. 1-13, xix. 45, 46; JOHN i. 35-51,
ii, iii. 1-5, 22-24, iv. 1-42.

ALL the Synoptic Gospels connect the baptism of Jesus closely with the Temptation. Under the direct influence of that Spirit which had been then poured upon Him, Jesus withdrew into the solitude of the wilderness. It was only natural that, having just received through the Divine voice the clear assurance of His Messianic calling, Jesus should thus seek a period of solitary retirement in view of the work which opened before Him.

Two accounts of the Temptation are preserved in the Gospel records. The Marcan source narrated the simple fact of the forty days' sojourn of Jesus in the wilderness and of His exposure to temptation during that time. The fuller account of St. Matthew and St. Luke, drawn probably from the Logia, describes the three different forms which the Temptation assumed. It would appear

that the narrative of the Temptation must have been derived originally from Jesus Himself; and our Gospels seem to preserve the account as it was given to His disciples by His own lips. It may be possible in some details of the narrative to trace the influence of similar incidents in the Old Testament. Thus the period of forty days of retirement, fasting, and temptation, would naturally be connected with similar periods, such as the forty days during which Moses was in solitary communion with God on the Mount, the forty days' fast of Elijah, and the forty years wandering of Israel in the wilderness; the last period being marked by their tempting of Jehovah. Again, the ministry of angels would recall the saying of the Psalmist as to the manna, that 'man did eat angels' food'; also that Elijah after his fast had been miraculously fed by angels.

Now when we come to consider the meaning and purpose of the Temptation, we shall see that the narrative explains in a pictorial form certain underlying principles of the life of Jesus.

In the first place it has a direct bearing on the conditions under which He was to carry out His Messianic work. Thus two of the temptations are introduced by the challenge, 'If Thou be the Son of God,' with an evident reference to the voice at the baptism; here it is probable that the term 'Son of God' means primarily, at any rate, 'the Messiah'; while the third temptation has an evident reference to the expectation of a world-wide kingdom of the Messiah. Secondly, each temptation is concerned with the use to be made by Jesus of His supernatural powers.

A little consideration will show that we have here represented the three different aspects under which temptation presented itself to Jesus in the carrying out

of His work. Yet the narrative is with good reason placed before the outset of His public ministry, for it would naturally be just in this period of retirement and preparation that He would lay down for Himself His future principles of action, and the methods to be adopted in setting forth His Messianic claims. That struggle in the solitude of the wilderness was therefore crucial for His future work. Keeping this in view, we can conjecture to some extent, at any rate, the general nature of each temptation.

(i) In the first Satan is represented as suggesting that Jesus should assuage the pangs of hunger by turning stones into bread. Jesus replies by quoting from Deuteronomy the words spoken in reference to the manna: 'Man shall not live by bread alone, but by Deut. viii. every word that proceedeth out of the mouth of God.'³ Here the suggestion seems to be that Jesus, as Messiah, might claim exemption from physical suffering and privation; and thus that He might use the supernatural powers entrusted to Him for the relief of His own personal wants. The tempter urges, 'You are the Messiah, the Son of God; surely then you may look to God to relieve your hunger: at your command these stones can be turned to bread for your support.' By the quotation from Deuteronomy Jesus showed that, though the 'Son of God,' He was subject to the outward conditions of man's life; and therefore that, as man, He could only act in accordance with God's will. He, like other men, was to be dependent upon God for the supply of His bodily needs. He could not put God to the test by trying to relieve these by a miracle on His own behalf. His food was in the carrying out of God's will: 'My meat is to do the will of Him that sent Me' (John iv. 34). We see how entirely throughout the

ministry Jesus recognized this condition of His Messianic work. Mention is from time to time made of His being tired or hungry. He miraculously multiplied food to relieve the needs of the multitude, but He Himself sought to satisfy His hunger by ordinary means, as shown in the incident of the fig-tree. This submission to the necessity of physical suffering stands out most clearly in the account of the Passion. The cry 'I thirst' declared how entirely He had accepted this condition of His work as Messiah.

(ii) St. Matthew places second the temptation on the pinnacle of the temple, which stands third in St. Luke. Whatever is meant by 'the pinnacle of the temple,' it must doubtless have been some well-known point. The suggestion, therefore, is that Jesus should produce an impression by casting Himself down from this into the temple courts below, in the sight of the assembled people. The temptation then would be that Jesus should prove that He was the Messiah by some dramatic and startling act, which should impress men's minds, so as to remove all possible doubts as to His Person. There was a prevalent expectation that the appearance of the Messiah should be dramatic and unexpected (John vii. 27: 'When the Christ cometh, no one knoweth whence He is'). Once more we recognize a fixed principle observed by Jesus in the presentation of His Messianic claims. He would do no miracle for its own sake, or with a view to mere effect. It was not by 'signs and wonders' that true faith in His Person could be aroused. He consistently refused to accede to the repeated demand made to Him to show some arbitrary and uncalled-for sign in vindication of His own claims. This principle explains His attitude throughout the Passion: for it was this same temptation which found

expression in the challenge addressed to Him at the crucifixion, 'If Thou be the Christ, come down from the cross.' How dramatic would the effect have been if Jesus, at the very moment of apparent defeat, had proved His claims by descending from the cross and spreading confusion among His enemies! Yet such a course of action would have been a complete violation of this guiding principle of His ministry. He would not *force* belief in Him on men by any miraculous display of power.

(iii) In the third temptation Satan offers to give Jesus all the kingdoms of the Roman world (*τῆς οἰκουμένης*), if He will fall down and worship him. This suggestion must be that He should seek immediate success in establishing His Messianic Kingdom; and should do so by adopting a course of action in opposition to the Divine will. Now this He would have done had He sacrificed the *spiritual* character of His Messianic Kingdom in deference to the materialistic expectations of His contemporaries. As we study the history of the ministry, we cannot fail to realize that such a temptation must always have been at hand. We are told of the popular enthusiasm raised throughout Galilee by the early ministry of Jesus. There can be no doubt that had He consented to fall in with prevalent Messianic ideas, He would have gained immediate acceptance. Yet to the last He insisted on maintaining the entirely spiritual character of His Kingdom. He would make no open proclamation of Messiahship. When the enthusiasm reached its height after the miracle of feeding and the people would have made Him a king by force, He withdrew Himself, and forced His disciples to cross the lake out of the reach of contagion with the popular excitement. He continued to adhere unswervingly to

this spiritual character of His claims, even when He saw that such a course must lead to certain rejection and death. When Peter sought to dissuade Him from this course, He showed by His rebuke that He recognized in the suggestion a repetition of the Temptation on the Mount. The final catastrophe was the direct result of His disappointment of the popular hopes. The hierarchy accused Him before Pilate of making Himself King of the Jews; the real cause of His death was, indeed, that He refused to come forward as such—at least in the sense which the Jewish nation attributed to the term. It was this principle which He asserted before Pilate: ‘My kingdom is not of this world: if My kingdom were of this world, then would My servants fight.’

First Call
of Earliest
Disciples.
John i.
35-51.

It appears from the Fourth Gospel that after His sojourn in the wilderness Jesus returned to the banks of the Jordan. Here He attracted to Him the first small nucleus of followers, though He did not as yet form a regularly constituted band of disciples, such as had gathered round John. The first to join Jesus, John and Andrew, were themselves disciples of John the Baptist, and attached themselves to the new teacher in consequence of John's testimony. Andrew summoned his brother Simon to Jesus, and the narrative seems to imply that John too, then or subsequently, brought his brother James. Before the return to Galilee, two more were added to the number, Philip of Bethsaida, a fellow townsman of Andrew and Peter, and Nathanael of Cana in Galilee. It is possible that all these had some previous acquaintance with Jesus; while James and John were apparently His first cousins, since a comparison of Matt. xxvii. 56 with John xix. 25 seems to prove that their mother Salome was a sister of the Virgin Mary.

Here we must pause to consider what were the ideas as to our Lord's Person, which led these first followers to attach themselves to Him.

The Fourth Gospel clearly states that they joined Him in the belief that He was the Messiah; and, in fact, it was almost inevitable that they should thus regard Him, for the preaching of John had raised the fervour of Messianic expectation to its highest pitch. Doubtless these men had joined John with the expectation that he might prove to be the Messiah. And John himself had now pointed them to Jesus, as the greater One whose coming he had foretold. Had it not been so, they would never have left their old master. Thus Andrew sought out Peter with the tidings, 'We have found the Messiah'; Philip John i. 41. declared to Nathanael, 'We have found Him, of whom John i. 45. Moses in the law, and the prophets, did write'; while Nathanael himself, when his doubts were removed, exclaimed, 'Rabbi, Thou art the Son of God; Thou art John i. 49. King of Israel.' Yet these expressions must not be regarded as indicating, in the minds of the disciples, a settled conviction of the Messiahship of Jesus. They reveal rather the enthusiasm of expectation with which they first joined Him. But we notice that Jesus Himself never in any way encouraged them by putting forward at that time any Messianic claim. When Nathanael greeted Him as 'the Son of God,' He tacitly substituted for it the term 'Son of Man.' And it is soon apparent that what held the disciples to Him was the bond of personal attachment to a teacher. The settled conviction that Jesus was the Messiah they could only attain later, after a long period of association with Him.

With this small company of followers Jesus now returned to Galilee.

The first miracle, performed at Cana, of changing the water into wine belongs rather to the home life, and falls outside the history of the public ministry.

Jesus after this, together with His mother, His brethren, and His disciples, took up His abode for a time at Capernaum on the western shore of the lake. Probably the move from Nazareth was made because Capernaum afforded a more convenient centre for His future ministry by the lake.

But it was at Jerusalem, and not in Galilee, that Jesus made His first public appearance. The occasion of His going up was the Feast of the Passover. While in Jerusalem, He came forward to enter a striking protest against the desecration of the temple courts. There had grown up a practice of buying and selling, in the Court of the Gentiles, the animals required for sacrifice; while the money-changers drove a trade by changing the money of the Jews from foreign parts into the half-shekel required for the temple tax. Jesus adopted a strong measure to protest against this violation of the sanctity of His Father's house. Entering in He expelled the buyers and sellers, driving out their beasts with a scourge of cords, and overthrew the tables of the money-changers, scattering their coins. Such dealings He declared to be making His Father's house 'a house of merchandise.'

Now a similar act of Jesus was preserved in the Marcan tradition, and is recorded in all the Synoptic Gospels; only they place it on the occasion of the last Passover of the ministry, and in the week of the Passion. The question naturally arises whether they refer to the same incident as that related in the Fourth Gospel. There are, indeed, considerable divergences in the two accounts. Thus the Synoptists state that Jesus referred

First
Miracle
at Cana.
John ii.
1-11.

Move to
Capernaum.
John ii. 12.

First Pass-
over and
Cleansing
of the
Temple.
John ii.
13-22.
Mark xi.
15-18.
Matt. xxi.
12, 13.
Luke xix.
45, 46.

to the prophecy of Isaiah, 'My house shall be called Isa. lvi. 7. a house of prayer for all the nations.' This was particularly applicable to the Court of the Gentiles; for thither strangers from all parts of the world came up, their object being not to offer sacrifice, but to pray to the God of Israel. Such devotions must be interrupted by the din of this temple traffic. But Jesus further declared that, like the worldly and dishonest priests rebuked by Jeremiah, they were making God's Jer. vii. 11. house into 'a den of robbers.' These quotations are not mentioned by St. John; but he alone refers to the scourge of cords.

The repetition of the act is not impossible; the protest of Jesus might possibly have had only a temporary effect, and the same abuses might have crept in between the first and last Passover. But yet it is hard to believe that this was really the case. As we compare the two accounts, we are struck by the close resemblance of the whole scene as each describes it. It is obvious, too, that such a protest loses much of its impressiveness if it be repeated. Again, if there were two incidents, it is curious that each of our two authorities should select a different one, and give no hint that they knew of the existence of the other. In the earliest Christian harmony of the Gospels, the Diatessaron of Tatian (*circa* A.D. 150), the two incidents are identified.

But if we consider that there was only one cleansing, we have to decide between the position assigned by the Synoptists and that of the Fourth Gospel.

Now if the act occurred at the last Passover as stated by the Synoptists, it is hard to conceive why the fourth Evangelist deliberately removed it from that position. On the other hand, the Marcan tradition, which related only the last visit to Jerusalem, had to place the incident

at that visit, if it was to be included at all. The Synoptists appear in other cases to have massed together incidents which occurred during the previous visits in the course of the ministry.

The action did not in itself involve any direct claim of Messianic authority, since it was one that might be performed by any Jewish teacher, jealous for the sanctity of the temple. Jesus was merely carrying out a duty which had been neglected by the hierarchy, to whom the regulation of the temple worship properly belonged, but who had refused to interfere, since the traffic was a source of profit to themselves. At the same time such an act would necessarily lead men to regard Him as claiming to be a national reformer, zealous for the honour of Jehovah, and bearing a Divine commission. The attitude and words of Jesus throughout the incident are alike entirely in accordance with the spirit of the old prophets; in fact such a public protest was in the strictest sense a prophetic act. Naturally the religious leaders did not allow such an act to pass unchallenged. They demanded of Jesus on what credentials He based His claim to carry out such a reform: 'What sign showest Thou unto us, seeing that Thou doest these things?' Jesus replied with the enigmatical saying, 'Destroy this temple, and in three days I will raise it up.' The words would be understood to refer to the proverbial saying of Hosea (Hosea vi. 2); St. John in the light of later events interpreted the words of 'the temple of His body.' It is, however, unlikely that the saying, in its original sense, was intended as a prediction of the death and resurrection of Jesus. Possibly, however, this is not the reference intended even by St. John. The term 'His body' may apply to His body 'the Church,' the new Israel, which should

be raised on the ruins of the old. In that case Jesus half ironically bids them 'Destroy this temple,' i.e. 'complete the overthrow of the temple worship which must follow from such gross desecration as you are permitting; and in three days' (a proverbial saying for the shortest possible space of time) 'I will raise it up by reviving the old worship in a purer form, i.e. in the Christian Church.' It was doubtless a perversion of this saying which formed the ground of accusation at the trial of Jesus. At that time the recollection of the saying appears to have been indistinct, as it was found difficult to get two witnesses to agree as to the exact words. This would be only natural if two years had intervened, and not only four days, as would be the case if we adopted the Synoptic placing of the incident. The Jews in answer, taking the saying quite literally, reminded Him that forty-six years had been required for the construction of the temple. This may allude to the time during which the temple of Herod the Great had been in building, having been begun B.C. 19-20. As, however, this interpretation is open to question on grammatical grounds, others refer it to the temple of Zerubbabel, which was estimated to have taken forty-six years in building. The Jews would naturally rather connect the sacred building with Zerubbabel than with Idumean Herod.

St. John mentions that, during this Passover, a large number of professing adherents, attracted by the miracles, attached themselves to Jesus. He also gives an outline of a conversation of Jesus with Nicodemus, a member of the Sanhedrin, who came to Him by night.

Then followed the stay in Judaea, to which reference has been made, during which Jesus' disciples were baptizing side by side with John. This baptism

Nicodemus.
John ii.
23-iii. 5.

Stay in
Judaea.
John iv.
1, 2;
iii. 22-24.

seems to have been a continuation of that of John, though it may have prepared the minds of the disciples for the institution of the Christian Sacrament.

Return to
Galilee
through
Samaria.
John iv.
3-42.

Finding, however, that the Pharisees were inclined to stir up a spirit of rivalry between His own disciples and those of John, Jesus left Judaea and returned to Galilee. To reach it, He had to pass through Samaria, unless He would make a long detour. The Fourth Gospel relates a conversation which occurred during this journey between Jesus and a woman of the country beside Jacob's well at Sychar. The incident itself lies beyond our scope. Yet we notice that in the course of the conversation Jesus is recorded to have made the first explicit announcement of His Messiahship when in answer to the woman's words (verses 25, 26), 'I know that Messiah cometh,' Jesus replied, 'I that speak unto thee am He.' Elsewhere no such clear declaration was made by Jesus even to the disciples till long after; but the circumstances of Samaria were exceptional. There Jesus intended to make but a passing stay; so that there was no risk of a popular rising in His favour. In Samaria, too, the Messianic belief was free from the materialistic conceptions which in Galilee and Judaea rendered any open assumption of the position premature. The tidings of the woman produced a large accession of converts from the city. It was not, however, the intention of Jesus to make Samaria a centre of missionary activity; so that from Sychar He continued His journey to Galilee.

CHAPTER IV

OPENING OF GALILEAN MINISTRY

Return to Galilee.—Healings of Nobleman's Son and Centurion's Servant.—Final Call of First Disciples.—Jesus at Capernaum.—Healings of Peter's Wife's Mother and other Sick.—Preaching in Galilee.—The Leper.

MARK i. 14-45; MATTHEW iv. 12-25, viii. 1-10, 13-17;
LUKE iv. 14, 15, 31-44, v. 1-16, vii. 1-10.

JESUS now entered Galilee and there opened His public ministry. The reception with which He had met during His brief stay in Judaea had clearly shown Him that the character and temper of its inhabitants rendered the metropolis unsuitable to form the main scene of His activity. But it must not be thought that the visit to Judaea had been entirely barren of result. He now appeared in Galilee as no unknown teacher. The fame of His miracles performed at Jerusalem had preceded Him, carried by those who had gone as pilgrims to the Passover, and this secured for Him a ready welcome.

His second miracle in Galilee, related in the Fourth Gospel, was again performed at Cana; this was the healing of the son of a courtier, probably of Herod Antipas, who was lying sick at Capernaum.

The First and Third Gospels contain an account of a miracle similar to this, which is placed in the former immediately after the Sermon on the Mount. St. Luke

Jesus' Return to Galilee. Mark i. 14, 15. Matt. iv. 12-17. Luke iv. 14, 15.

Healing of Nobleman's Son. John iv. 46-54. Healing of Centurion's Servant.

Matt. viii. 5-10, 13.
 Luke vii. 1-10.

gives the narrative with additional details, probably drawn from an independent source. In this case the miracle is performed at Capernaum, and the suppliant is a Roman centurion. The sufferer for whom he prays is called his slave (*δοῦλος*) by St. Luke, his servant or son (*παῖς*) by St. Matthew, a term which also occurs in St. Luke's account. He is said by St. Matthew to be suffering from paralysis and in great pain. St. Luke tells that, fearing lest Jesus should refuse to accede to the request of a Gentile, the centurion would not come in person, but sent a deputation of elders of the Jewish synagogue to plead his cause. They represented that, Gentile though he was, he had shown kindness to their nation, and had even built the local synagogue. It would seem from this that he belonged to the 'God-fearing' or wider class of proselytes. But when Jesus started to come, he again sent servants saying that he was not fit to receive Him under his roof; using his own experience of military discipline, he urged that surely Jesus, like a Roman officer, had only to give the command and His will would be obeyed. Amazed at finding such remarkable faith in so unexpected a quarter, Jesus exclaimed, 'I have not found so great faith, no, not in Israel.' The messengers returned to find the slave recovered.

Whether or not this is to be identified with the miracle in St. John will probably always remain a debated point. On the whole it seems likely that the two accounts refer to different incidents; though St. John may have been influenced in phraseology by the Synoptic narrative. Certainly if we have here two versions of the same incident, either St. John or the Synoptists have given us a totally false impression; since, putting aside differences of detail, the central

feature of the history is essentially different in the two accounts. In the Synoptic narrative the remarkable faith shown by the centurion of his own accord rouses the surprise of Jesus: while in St. John the faith of the man, originally weak, is drawn forth by the test imposed by Jesus. St. Matthew connects with this miracle a saying of Jesus, taken probably from the Logia, that the time was coming when the Gentiles from all parts should enter into the blessings of the Messianic Kingdom, while the Jews, the children of the Kingdom, should be cast out. This saying is placed by St. Luke in quite a different context (Luke xiii. 28, 29), in connexion with Jesus' answer to the question, 'Lord, are they few that be saved?'

Matt. viii.
11, 12.

Jesus now opened His public ministry: He began by taking up the announcement already made by John, 'The kingdom of heaven is at hand,' and calling on men to accept the good news of its approach and make ready for it by repentance: but we learn from the Marcan source that He gave even greater urgency to the proclamation by adding the words, 'The time is fully come.' Thus He began at this early stage by demanding not faith in His Person, but in His message: He called on men to believe that now the Messianic Kingdom was coming into their midst, but as yet He did not further decide the character of the Kingdom.

At the very outset of His ministry in Galilee He called four of those who had previously been with Him in Judaea, finally to abandon their old occupations and attach themselves to Him. The men to whom this decisive summons was first addressed were the same two pairs of brothers who had been the earliest to join Him. They had meanwhile, on their return to Galilee, resumed their old trade of fishing. The summons of

The Call
of the First
Disciples.
Mark i.
16-20.
Matt. iv.
18-22.
Luke v.
1-11.

Jesus now came to them while actively engaged in their ordinary work, Simon and Andrew casting a net into the sea, and James and John in their boat mending their nets—thus clearly showing to them that it involved a complete break with their old life. It is important to notice the actual words of the call addressed to Simon and Andrew: ‘Come ye after Me, and I will make you to become fishers of men.’ The words expressed summarily the two parts of which their future work was to consist: first, that of being in the company of Jesus; and, second, that of working for Him and gaining adherents to His cause. This double function of the followers of Jesus is always carefully marked out in the Gospel narrative: thus (Mark iii. 14, 15) the work of the Twelve is (i) ‘that they might be with Him,’ (ii) ‘and that He might send them forth to preach, and to have authority to cast out devils.’ Here again we notice that no profession of faith in the Person of Jesus, beyond that amount of recognition involved in obedience to His word, is required of them. The conviction of His Messiahship was to spring from personal experience and intercourse with Him.

In St. Luke’s account this call is connected with a miraculous draught of fishes. He relates that Jesus had entered into Peter’s boat, when he and his comrade had spent a long night in fruitless fishing, and bade him let down his net for a draught. Peter obeyed, and immediately enclosed a catch so great that the net began to break. Overwhelmed by dread at this miraculous manifestation of the power of Jesus, Peter fell at His feet and besought Him to leave him: ‘Depart from me; for I am a sinful man, O Lord.’ In reply, he received the summons, ‘Fear not; from henceforth thou shalt catch men.’

Now a miracle, which appears to be the same as that recorded by St. Luke, is placed in the Fourth Gospel among the appearances after the Resurrection (John xxi); and there seems to be a strong probability that this is its true position. It may be that St. Luke, not knowing of the earlier call recorded in St. John (chap. i), was at a loss to account for this prompt obedience to the summons of Jesus, as it stood in St. Mark, and, finding in another source the narrative of the miraculous draught of fishes, he concluded that it belonged to this occasion.

Jesus took up His residence at Capernaum, intending apparently to make that His head quarters for preaching. We then have a full account of a Sabbath spent there. Jesus naturally began by teaching in the synagogue: there men were struck by the tone of authority in His teaching, which distinguished it from that of the Scribes. In the synagogue was a man 'with an unclean spirit.' This is the first mention of that demoniacal possession of which we hear so frequently in the Synoptic Gospels. It is beyond our scope to discuss what was the exact nature of this mysterious phenomenon. It certainly appears that under this description were classed in Palestine at that time various forms of nervous diseases, which in those days could not be accounted for by natural causes. Here, as on other occasions, the possessed recognized at once the presence of Divine power in Jesus, and proclaimed it with the cry, 'What have I to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.'

Jesus in the Synagogue at Capernaum. Mark i. 21-28. Luke iv. 31-37.

It is noticeable how at this early stage of the ministry the only recognition of Jesus as the Messiah comes from demoniacs, and how urgently in each case

He silences their announcement. Such a confession was at the present stage premature and dangerous to His work. In this case the expulsion of the unclean spirit was attended by violent convulsions and cries. St. Mark records the amazement produced on the beholders, which found expression in the excited and incoherent comments, 'What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him.'

Healing of Peter's Wife's Mother. Mark i. 29-31. Immediately on leaving the synagogue, He entered into the house of Simon and Andrew, and there healed the mother-in-law of Simon, who was lying sick of a fever.

Matt. viii. 14, 15. Luke iv. 38, 39. The news of these two miracles produced the most intense excitement throughout the city; so that, as soon as ever sunset brought the Sabbath to a close, a crowd

Healing of Sick at Evening. Mark i. 32-34. Matt. viii. 16, 17. Luke iv. 40, 41. collected round the door of the house, bringing with them those suffering from various forms of disease. Jesus healed a large number of these, including many possessed with unclean spirits, and these, as before, He would not allow to make Him known. The full account which St. Mark gives of the incidents of this first Sabbath at Capernaum is probably intended to show the activity of the ministry of Jesus during this period and the impression which it produced on the minds of the people. Clearly, however, this popular excitement was by no means welcome to Jesus. He knew that His mission must be seriously interfered with, if He were thus forced to accept the rôle of a worker of miraculous cures. Thus in the present instance, in order to avoid this danger, He escaped before daybreak the following morning from Capernaum, and engaged in solitary prayer to God, probably for guidance in view of this popular outburst. The withdrawal was not un-

Flight of Jesus. Mark i. 35-38. Luke iv. 42, 43.

necessary: very soon the disciples, headed by Simon, tracked Him out (*κατεδίωξεν*) with the news, 'All are seeking Thee.' Jesus replied by explaining that it was not His intention to confine Himself to Capernaum; He therefore called on them to accompany Him to the surrounding villages, that He might preach in them also, since it was with the view of carrying out this object that He had withdrawn from Capernaum.

St. Mark then gives a summary account of the work of the period, before relating in detail any of the incidents which belong to it. He states that Jesus came preaching throughout the synagogues of Galilee. This synagogue preaching is specially mentioned as characteristic of the early months of the ministry. The synagogues, as the usual places of religious assembly, naturally at first afforded Him the best opportunity of delivering His message. Of this opportunity He availed Himself, until it would appear that, owing to the growing opposition of the religious authorities, the synagogues were closed to Him.

It seems not unlikely that during the course of these journeys in Galilee occurred the visit to Jerusalem to the feast mentioned in St. John v. 1, which is generally described as 'The Unknown Feast.'

Visit to Unnamed Feast. John v. 1.

In the summary of the period St. Mark notes as its leading feature, besides preaching, the casting out devils, and it would appear that at this early stage the cure of these nervous diseases formed the chief part of the miracles of Jesus.

Preaching Journey in Galilee. Mark i. 39. Matt. iv. 23-25. Luke iv. 44.

We have a detailed account of one miracle, the healing of the leper, which is apparently given as a sort of specimen of the miracles performed by Jesus at this time. It would appear from St. Mark that it took place in a house, or more probably a synagogue (cf. use of the

Healing of a Leper. Mark i. 40-45. Matt. viii. 1-4. Luke v. 12-16.

word ἐξελεθών). Jesus frequently in the course of His ministry met with victims of this loathsome disease, which was then, as now, common in the East; owing to its supposed contagious character lepers were by the law of Moses forced to live in complete isolation. We are not told whether Jesus had on any previous occasion healed this disease; but in this case the man was completely convinced that He had the power to do so. He came up and kneeled to Him with his request, 'If Thou wilt, Thou canst make me clean.' Moved with compassion for the sufferer, Jesus at once healed him with a touch. This act of touching a leper, by the strict Mosaic law, rendered Him unclean; so that we have here the first instance in which Jesus, in the performance of an act of mercy, disregarded the letter of the law. He then in strictest terms commanded the man to keep his cure an absolute secret, making no mention of it to any one. He wished probably to avoid such a recurrence of the popular enthusiasm as would follow from the news of the miracle. He further commanded the man to go at once to the priest, and make the offering prescribed in the law for such a case. This command had probably a double object. It showed the man that the miraculous nature of the cure did not release him from the necessity of observing the requirements of the law; while on the other hand it was, He declared, to be 'for a testimony unto them,' i. e. either to the priests or to the Jews, since it showed that Jesus Himself insisted on the observance of the Mosaic law, where no exceptional reasons existed for its violation. The strict injunction of secrecy, however, produced no effect. The man immediately spread the tidings abroad, and the result followed which Jesus had sought to avoid. The excitement was such that Jesus could no longer

even enter the villages, but was again forced to withdraw into desert places. Yet even here the crowds came to Him from all quarters. Thus we see vividly, in St. Mark's narrative, how deep and widespread was the popular excitement already aroused throughout Galilee by the words and works of Jesus. The withdrawal, which was the result of the disobedience of the leper, was probably only one of many similar retirements.

But it seems that from the first, side by side with this popularity, Jesus was causing enmity and opposition. What were the chief causes which gave rise to this opposition will be considered in a later chapter.

CHAPTER V

THE TEACHING OF JESUS

Characteristics of the Teaching.—Subjects of the Teaching.—
The Sermon on the Mount.

MATTHEW v, vi, vii; LUKE vi. 20-49, xi. 9-13, xii. 22-34, 58, 59, xiv. 34, 35.

The Teach-
ing of
Jesus.

BEFORE proceeding with the narrative of the outward course of the ministry of Jesus, something must be said in regard to the character and contents of His teaching. Almost at the outset of the ministry, immediately after his summary mention of the synagogue preaching, the first Evangelist records a long discourse of Jesus extending over three chapters. This discourse, which is said to have been delivered on 'the mountain,' and has therefore been generally known as 'The Sermon on the Mount,' is addressed to His disciples, but in the presence of the multitude.

The Ser-
mon on the
Mount.

St. Luke's
Version.
Luke vi.
20-49.

A large section of it occurs in St. Luke's Gospel in a different connexion, being placed immediately after the call of the Twelve, but prefaced by a similar introduction. Other portions are found scattered up and down his Gospel, assigned probably to what the Evangelist regarded as their historic connexion. St. Matthew seems here, after his usual manner, to have collected into one continuous address teachings, many of which were given on different occasions in the course of the ministry: this discourse he places in the forefront of his Gospel as a sort of manifesto, setting forth the cardinal

principles of Jesus, and the demands which He made on those who would become members of the Kingdom. It will, therefore, be convenient to treat the address as a whole, as it stands in his Gospel. A study of its contents will serve to bring out certain distinctive features in Jesus' method of teaching, and make clearer wherein consisted the unique influence which that teaching has exercised not only over His contemporaries, but also over all succeeding generations. Such an examination will also guide us to the principles of interpretation to be applied to particular sayings.

In considering then His method, we notice :

(a) How largely His teaching consisted of pithy, sententious sayings, which could not fail to arrest the attention and fix themselves in the memory of the hearers. They are of the nature of proverbs; each one, like a gem, quite complete in itself: 'Ask, and it shall be given unto you,' 'Judge not, that ye be not judged,' 'Ye are the light of the world': such sayings, once heard, could not be quickly forgotten; and in this way they could be easily preserved in that process of oral transmission through which they had to pass before being committed to writing.

(b) We perceive too, that the teaching is largely pictorial in character, filled with illustrations drawn from the sights of daily life, the flowers of the field, and the birds of the air. So too we find that, throughout, He enforces His lessons by means of concrete instances, rather than general abstract rules of life: thus He does not merely lay down the law of universal charity by bidding men return good for evil, but gives striking examples of the way in which the law is to be carried out, as, that to one who smites them on the right cheek they should turn the other also, or 'If any man would

Characteristics of the Teaching of Jesus.
(a) Proverbial Sayings.

(b) Its Pictorial Character.

go to law with thee, and take away thy coat, let him have thy cloke also.'

(c) Without Qualifications.

(c) It is obvious that such terse epigrammatic sayings, full of compressed meaning, are apt, when they are isolated, to appear paradoxical or one-sided, and in some cases even mutually contradictory. Jesus however made no attempt to introduce qualifications, or to explain how far and in what circumstances each held good. This was a marked point of difference between His teaching and that of the Scribes, which was largely occupied with applying the principles of the law to all the petty details of life: Jesus, on the other hand, left men to apply the principles for themselves, and introduce their own qualifications. In so doing He followed His constant practice of demanding some effort on the part of His hearers; His teaching was intended to stimulate thought, not to save men trouble.

(d) Its Tone of Authority.

(d) Another point, which attracted even greater surprise, was the note of authority which rang through all His utterances. In marked contrast to the methods of the Scribes, who were continually referring men to the dicta of famous Rabbis, was the unqualified assertion of personal authority, 'Ye have heard that it was said to them of old time, . . . but I say unto you.'

Subjects of the Teaching.

In regard to the *subject* of the teaching of Jesus, it has been observed that it centres round the two most elementary of all human relationships, the family and the organized state. In this way He brings out the two complementary sides of God's relation to men, as a Father and a King. Both these conceptions run through the Sermon on the Mount.

(i) The Fatherhood of God.

(i) The Fatherhood of God was from one point of view *the* new element in the teaching of Jesus. The term 'Father' had indeed been applied to Jehovah in the

Old Testament, but He was regarded only as Father of the chosen nation, or of the king as representative of the nation. Jesus went beyond this, by teaching that God was the Father of every individual man. The opening words of the prayer which He taught to His disciples, 'Our Father,' strike the key-note of the revelation of God, which He brought to men. Indeed, He takes this fact of the Fatherhood of God as the principle on which His teaching is based as to Christian life and conduct, in regard to such subjects as prayer and anxiety.

(ii) The other conception of God, as King, is brought out by the term 'The Kingdom of God' or 'Kingdom of Heaven,' which is of such frequent occurrence in the mouth of Jesus in the Synoptic Gospels. The latter term, 'Kingdom of Heaven,' is chiefly found in St. Matthew, but there seems no reason to doubt that the two expressions are interchangeable. In adopting it, St. Matthew is probably following the Jewish custom of substituting such a synonym for the sacred name 'Jehovah.' John the Baptist had already heralded the approach of the Messiah with the announcement, 'The kingdom of heaven is at hand.' Jesus opened His ministry with a like announcement, and almost from the first the Gospel of the Kingdom formed the leading subject of His public teaching. The expression, 'The Kingdom of God,' was a familiar one to His hearers; for the Jews of His day, the term summed up the varied hopes and expectations as to the coming Messianic Kingdom, which at the time prevailed throughout the nation. Here we have a case where Jesus adopted a term in common use, but, discarding all that was materialistic in the old idea, imparted to it a fuller spiritual meaning. A chief aim of His teaching was to lead His countrymen

(ii) The Kingdom of God.

Matt. iii. 2.

to a truer conception of the character of the Kingdom, and of the conditions required for sharing its privileges. The exact meaning of the phrase in the mouth of Jesus was clearly elastic, and varies in different passages.

Generally it may be said that the term 'Kingdom' or 'Sovereignty' of God—for ἡ βασιλεία τοῦ θεοῦ may bear either interpretation—represents that perfect theocracy or direct reign of God, which appears as the true ideal of the national polity throughout the Old Testament; the ideal had indeed as yet, owing to the faithlessness of king or people, never found its complete fulfilment; that perfect theocracy or Divine rule, in the world and in the hearts of men, Jesus now came to set up. Thus, then, the words stand for that perfect system of invisible spiritual laws by which God's will for men is fully carried out (cf. Dr. Hort's definition quoted by Professor Sanday). The term occurs but infrequently in St. John's Gospel, but nearly corresponds to the phrase common in that Gospel, 'eternal life.' Thus, while the Kingdom might be regarded as in one sense *present*, since it was brought into existence with the coming of Jesus, it was from another point of view *future*, since He showed that its establishment was as yet incomplete, and must be a process of gradual growth: it was in this latter view of it that the teaching of Jesus diverged most widely from current ideas. The popular Jewish expectation looked for the Kingdom to appear suddenly from heaven, and to be set up at once complete and fully developed. Christ taught that it came 'not with observation': for, as He showed in the parables of the Mustard Seed and Leaven, it was to grow and spread gradually, and, though its origin was from God, effort was required on the part of men to enter it and receive its blessings. Much of His teaching is spent in drawing

out the laws by which this Divine order is governed; especially is this subject a central theme of the parables.

The Sermon on the Mount opens with a series of seven Beatitudes, describing the features of character which fit men to share in the blessings of the Divine Kingdom; to which are appended two more, pronouncing a blessing on those who suffer persecution for righteousness' sake or in Christ's cause. In this series Jesus held up a view of that in which true happiness consisted, which was entirely at variance with all the ideals of the ancient world. On turning to St. Luke we find the discourse introduced by a contrast set forth in a series of four Beatitudes and four Woes. When we compare the two, we notice that while the description in St. Matthew refers mainly to points of inward character, that in St. Luke deals with outward conditions of hardship and suffering. Further, in St. Luke, Jesus employs throughout the direct form of address, 'Blessed are *ye* poor,' &c. Thereby, having clearly in view His own disciples, He contrasts the external trials of their present condition with their future reward; while the Woes on the other hand show that those who now enjoy outward prosperity will hereafter in their turn have to suffer. We notice, too, that in St. Matthew the Beatitudes, referring as they do to inward temper, are by the use of the third person, 'Blessed are they,' &c., made more general in character.

In the ensuing section of the Sermon on the Mount our Lord, directly addressing His disciples, sets before them the importance of their influence on others. That influence, working from within, is to act like salt as a purifying health-giving power in society; while outwardly their example is to be like a light in the world,

Contents
of the
Sermon on
the Mount.

The Beati-
tudes.
Matt. v.
3-12.

St. Luke's
Version of
the Beati-
tudes.
Luke vi.
20-26.

The In-
fluence of
Disciples.
Matt. v.
13-16.

holding up before men the ideal of a good life, and thereby leading others to glorify their heavenly Father.

Mark ix. 50. A similar comparison of the influence of the disciples to salt occurs in St. Mark, where it is appended to the discourse on offences; St. Luke also retains it in yet another connexion, where Jesus is speaking of the spirit of sacrifice demanded of those who would become His followers.

Jesus' Attitude to the Law. Matt. v. 17-48. Then follows, in St. Matthew, a long section in which Jesus sets forth His own attitude to the Jewish law, and explains the principles on which it is to be observed by His followers. This section, with the exception of a few sayings here and there, is not found in St. Luke. Yet we can well imagine that at the time the question as to what was the attitude of this new Teacher to the Mosaic law must have been one of burning interest. We, at the end of nineteen centuries of Gentile Christianity, are apt to overlook the importance of the subject to the hearers of Jesus. The law of Moses was the very basis of their religious life. The antagonism between Jesus and the recognized teachers of the law was, almost from the first, clearly marked; hence it might not unnaturally be suggested that this new Teacher, who thus set Himself in opposition to the Scribes, was come to abrogate the Mosaic law, and to set before men some easier and less exacting standard of life. The opening words of Jesus are clearly intended to remove at once such a misconception. 'Think not,' He declares, 'that I came to destroy the law or the prophets: I came not to destroy, but to fulfil': so far, that is, from intending to supersede the law, He came to fulfil it, by bringing to completion all that was involved in the meaning of the old dispensation. Hence, He announced, He required of men a higher ideal of righteousness than that recog-

nized by the Scribes and Pharisees, who had failed to grasp the true purpose of the law, and had neglected the teaching of the prophets altogether.

Jesus then illustrates this principle by instancing certain precepts of the Mosaic law, and showing in each case that He requires a fuller and more perfect observance of them on the part of His followers, than had been required by the Jewish code. They are not to be guided by the mere literal precept, but are to go down to the underlying spirit of the commandment. Thus for them the prohibition of murder forbade equally the spirit of malice and hatred. In this connexion He urges on them the duty of promptness in making reconcilia-

Matt. v.
25, 26.

tion, by referring to the necessity, in cases of debt, of coming to terms at once, before the law is in motion. This illustration, as it stands in St. Matthew, seems to break the continuity of the discourse. In St. Luke it occurs in a different connexion, where Jesus is warning the Jews of their blindness to the signs of the times and the impending Divine judgement, and uses this figure to enforce the urgency of making reconciliation with God, before it should be too late.

Luke xii.
57-59.

In reference to the law of charity He shows the new motive which is to inspire the righteousness of His followers. They are not merely to seek to carry out God's commandments; but, since they are the children of God, they are to strive to attain to the likeness of God Himself: 'Ye therefore shall be perfect, as your heavenly Father is perfect.'

Matt. v. 48.

It is important to recognize the position which our Lord here takes up in reference to the old dispensation. He virtually claims to set His own authority side by side with that of the Divine Lawgiver: 'Ye have heard that it was said, . . . but I say unto you.' It is true that

The Claim
involved
in His
Attitude.

He did not thereby claim to abolish the old law, but He *did* claim to interpret in a new sense its underlying purpose. In one instance indeed, in regard to divorce, He does seem to remove a permission expressly given by the old law; but even in this case He goes behind the law to the true ideal of married life set forth at the original institution of human society (Gen. ii. 24).¹

Cf. Hort's
*Judaistic
Christian-
ity*, p. 33.

Teaching
on three
great Reli-
gious
Duties.
Matt. vi.
1-8, 16-18.

Then follows a passage in which Jesus directs His followers as to their conduct in regard to three chief observances of the religious life, almsgiving, prayer, and fasting.

This section, which seems to form in itself a complete whole, except for the insertion in the paragraph on prayer, to be noticed later, is probably placed here by St. Matthew in further illustration of the subject of the preceding teaching. In reference to these practices, embracing the three sides of religious life, a man's duty to his God, his neighbour, and himself, the Jews had laid down formal hard and fast rules, with the result that their observance had become ostentatious and unreal. Jesus declared that the spirit and motive in which these duties were to be carried out by His followers was to be radically different from that of the Pharisees, who proved themselves merely hypocrites and actors. Their motive was in each case solely to gain the approval of men; and hence these acts were performed in such a way as to attract attention to themselves. That object they indeed attained. Christians, however, were to set before themselves a higher aim; since they in these acts were to look to the approval not of men, but of their Father in heaven. Thus their almsgiving, prayer, and fasting were to be performed in such a way as to attract the least possible attention.

¹ See below, p. 206.

Following His usual method, Jesus does not simply warn them in general terms against an ostentatious display of goodness, but enforces the principle in each case by a striking figure to show its application: He bids them 'When thou doest alms, let not thy left hand know what thy right hand doeth,' &c., or, 'Thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret,' &c.; again, 'Thou, when thou fastest, anoint thy head and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret,' &c. The reference to prayer leads St. Matthew to insert further teaching of Jesus on the subject, dealing with the contrast between the character of Christian and heathen prayers. The prayers of His followers were not to be mere meaningless repetitions, as if a multitude of words alone could gain a hearing: their prayer was to be based on their relationship to God as their Father, who therefore knows what is best for His children. The Lord's Prayer is then appended as a model to which their prayers are to conform. The light which it throws on the teaching of Jesus in regard to prayer must be kept for separate consideration.

The assurance of the beneficent care of the heavenly Father for His children is then made the ground for further teaching as to their need to be on their guard against excessive anxiety as to worldly concerns. If their heart was fixed on these, it must be turned aside from that undivided allegiance which God requires. They must learn to trust His Fatherly providence, and make it their first aim to attain the heavenly righteousness. He who provided for the flowers of the field and the birds of the air would much more watch over His own children.

Further
Teaching
on Prayer.
Matt. vi.
9-15.

Teaching
on
Anxiety.
Matt. vi.
19-34.
Luke xi.
34-36.
xii. 22-31,
33, 34.
xvi. 13.

The remainder of the Sermon on the Mount consists of a series of precepts and warnings on various points of Christian conduct. Jesus prohibits the censorious spirit, which renders a man keen to discern the failings of others, while he is blind to the greater faults in himself. To this is appended another warning with little apparent connexion with what precedes. In their anxiety to reform others they are not to give that which is holy unto the dogs, or cast their pearls before the swine: discretion and reserve are necessary in communicating religious truth. Jesus then bids them show confidence and perseverance in prayer: while in their dealings with others they are at all times to observe the golden rule of meting out the same treatment which they themselves would wish to receive. He further warns them that admission to the Kingdom is not easy, but that the gate of entrance is strait, and the way narrow. A similar saying to this is preserved in St. Luke, in what may probably be its true connexion, as a reply to the question addressed to Jesus, 'Lord, are they few that be saved?'

His disciples, therefore, are to beware of being led astray by false teachers; their true character is in every case to be judged by their actions, as a tree by its fruit; indeed, at the day of judgement *actions* alone will in each case prove the sole test by which He will accept or reject men.

The discourse, both in St. Matthew and St. Luke, closes with the twofold Parable of the House built on a Rock or on the Sand; showing that the man who carried out this teaching in practice, and he only, would be found to have built on a firm and secure foundation, which would be able to withstand the storms of opposition and temptation.

Against censoriousness.
Matt. vii. 1-5.
Luke vi. 37-42.
Need of Spiritual Discretion.
Matt. vii. 6.
Perseverance in Prayer.
Matt. vii. 7-11.
Luke xi. 9-13.
The Golden Rule.
Matt. vii. 12.
Luke vi. 31.
Entrance to the Kingdom.
Matt. vii. 13, 14.
Luke xiii. 23, 24.
Against False Teachers.
Matt. vii. 15-23.
Luke vi. 46.
xiii. 26, 27.
Concluding Parable.
Matt. vii. 24-27.
Luke vi. 47-49.

ADDITIONAL NOTE TO CHAPTER V.

TEACHING OF JESUS ON PRAYER.

The Lord's Prayer.—Conditions of Prayer.—Parables on Prayer.

MARK xi. 23–25; MATTHEW vi. 9–15, vii. 9–11, xviii. 21–35; LUKE xi. 1–13, xviii. 1–14.

THE teaching of Jesus on the subject of prayer calls for a somewhat fuller discussion than was possible in the summary of the Sermon on the Mount. The peculiar importance which He Himself attached to prayer was clearly shown by His own practice, as well as by His teaching. He was in the habit of spending whole nights in prayer to God, more especially before any great crisis of His work, as for instance before the selection of the Twelve, on the occasion of the Transfiguration, which marked the beginning of the final stage of the ministry, and on the eve of the Passion.

Jesus taught that all prayer rested on the fact of the Fatherhood of God: and in the prayer which He gave to His disciples, known to us as the Lord's Prayer, He laid down the scope and character of the requests which might be rightly uttered by His followers on the ground of this filial relationship to God. This prayer is preserved to us by both St. Matthew and St. Luke, but each Evangelist gives it in a different connexion, and in a somewhat different form. There seems, however, no sufficient ground for supposing that the prayer was given by Jesus on two separate occasions; and such a repetition is in itself improbable. St. Matthew, as we have seen, inserts the prayer in the section of the Sermon on the Mount dealing with that subject; but, as it stands, it breaks the continuity of that portion of the discourse, which is concerned with the contrast of Jewish and Christian righteousness. St. Luke says that it was given in answer to the request of a disciple, made

Teaching
on Prayer.

The Lord's
Prayer.
Matt. vi.
9–15.
Luke xi.
1–4.

to Jesus, 'as He was praying in a certain place,' that He would teach them a form of prayer, as John also taught his disciples. Yet the Evangelist, by the vague way in which he introduces the incident, seems to show that he had no certain knowledge at what period of the ministry the request was made. It may be well to place side by side the two versions of the prayer, as each Evangelist gives it.

ST. MATTHEW.

Our Father,
 which art in heaven,
 Hallowed be Thy name.
 Thy kingdom come.
 Thy will be done, as in
 heaven, so on earth.
 Give us this day our daily
 bread.
 And forgive us our debts,
 as we also have forgiven
 our debtors.
 And bring us not into temp-
 tation, but deliver us
 from the evil one.

ST. LUKE.

Father,
 Hallowed be Thy name.
 Thy kingdom come.
 Give us day by day our daily
 bread.
 And forgive us our sins; for
 we ourselves also forgive
 every one that is indebted
 to us.
 And bring us not into temp-
 tation.

It would at first sight be natural to prefer the briefer version of St. Luke, and to consider that this has been amplified by St. Matthew, since in such cases the shorter form is generally the more original. Yet, in this instance, the possibility must be allowed that St. Luke retained only so much of the original as appeared to him essential to convey his meaning, considering the omitted portions as virtually included in those which he preserves. A further ground for considering St. Luke's version to be of a secondary character is afforded by the fact that his language, where the two differ, as in the petitions for daily bread and for forgiveness, appears to be less original, and has probably been modified by the Evangelist. The doxology which is added in some MSS. of St. Matthew, is clearly an inser-

tion due to liturgical usage, and based probably on the analogy of similar ascriptions of praise to Jehovah in the Old Testament.

Before considering the prayer in detail, we may notice one or two points in which it illustrates Jesus' view of prayer in general. It defines the true scope of prayer, and the relative importance of the different objects for which men may ask. Thus (a) the desire for God's glory, the attainment of which is presented under different aspects in each of the first three petitions, is to precede that for the satisfaction of human needs: it thus forms a striking illustration of the principle laid down by Jesus: 'Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.' (b) Prayer for temporal needs is not indeed excluded, but it is confined to bare necessities for the immediate future: men may ask only for bread for the coming day (*ἐπιούσιος*). (c) Further, a man cannot pray merely for the satisfaction of his own personal wishes, as if he could isolate himself from his fellows: in addressing the Father in heaven, he must include the needs of all His children with his own in his requests: hence throughout we find used the plural pronouns 'we' and 'our,' not 'I' and 'my' ¹.

Verbal parallels to nearly every petition in the prayer have been found in Jewish writings, yet the prayer itself passes beyond all local or national limitations. It expresses the simplest, and therefore the permanent, features of the relations of man to God: thus its terms are adapted to the use of men of every station, and in every age. This universal character of the prayer is brought out by the opening invocation: whereas Jewish prayers were generally addressed to the 'Lord God of Israel' or the 'God of their fathers,' Jesus substituted for this a new form of address, '*Our Father*'; thus showing that all men alike have free access to God as their Father in heaven.

Cf. Latham, *Pastor Pastorum*, p. 416.

¹ This use of the plural may be accounted for as being due simply to the fact that the disciples as a body are addressed, and that thus the singular pronoun would sound unnatural in such a connexion.

'*Which art in Heaven.*' By adding these words He taught that, while claiming the rights of children, men must yet approach God with a spirit of reverence, and also with the assurance that there is no limitation to His power. The form of address, 'Our Father which art in heaven,' is closely parallel to that found in St. John (xvii. 11), 'Holy Father': in either case the ascription points to the two sides of the Divine character—the 'human' and the transcendental, the new and the old. Both sides need to be fully realized by one who would rightly approach God.

The prayer itself may be divided into six petitions, the first three of which aim at the advancement of God's glory, for in that the highest good of man consists, while the three last seek the satisfaction of human needs. We may notice very briefly the main ideas conveyed by each petition.

'*Hallowed be thy Name.*' Here, according to Old Testament usage, the Name means the whole character of God, as He is revealed to men. This petition stands first, since on a right knowledge of God, as He is made known to men by Jesus, and on a true reverence for Him, all acceptable approach to Him and all perfect fulfilment of His Will must depend. Jesus thus shows that this spirit of reverence towards God was in no way to be lessened for men by the new sense that they might approach Him as their Father. This petition precedes that for the coming of His Kingdom, since only when this true reverence was attained among men, could God's rule be established upon earth.

'*Thy kingdom come.*' Here, as elsewhere, the term may be understood in the twofold sense of 'the Kingdom' or 'the Sovereignty of God.' This rule of God, though in one sense already present with the coming of Jesus, was yet also future, as being not yet fully established among men. The petitioner here prays that this rule of God may be advanced both in the world and in his own heart.

'*Thy will be done, as in heaven, so on earth*¹.' This

¹ It is possible that the concluding words, 'as in heaven, so on

petition points to the truth that this establishment of God's rule cannot come without man's co-operation: men on their part must seek to carry out the Divine Will in their own lives so zealously, and submit to it so absolutely, that it may find as complete fulfilment on earth, as it does in heaven: or, to put the same truth from another side, only when God's rule perfectly prevails among men, is complete conformity between the human and Divine wills possible on earth.

In the three following petitions the prayer passes to the expression of the common needs of all God's children:—

'Give us this day our daily bread.' This petition limits man's requests to the bare necessities of life, and that only for the coming day, not for any distant future. There seems little doubt that the difficult word 'daily' (*ἐπιούσιος*) has a temporal sense and means bread 'for the coming day.'

See Light-foot, *On a Fresh Revision of N. T.*

'Forgive us our debts, as we also have forgiven our debtors.' Since all men continually fall short of God's requirements, and transgress His commands, they stand in constant need of His Fatherly forgiveness: yet Christ always insisted on the condition, appended to this petition, that men must show a like forgiving spirit towards the offences of their fellow men, if they would receive from their heavenly Father the pardon which they themselves needed.

But while he needs forgiveness for past wrong-doing, the Christian needs also God's protection, to guard him from falling again in the future. He, therefore, must add the twofold petition:

'Bring us not into temptation, but deliver us from the evil one'¹.

This petition presents the same request from its earth,' should be connected with each of the three preceding petitions ('Hallowed be Thy Name, Thy kingdom come, Thy will be done'), and not only with the last, as in the usual division of the prayer.

¹ The word evil (*τοῦ πονηροῦ*) may be either masculine or neuter, 'the evil one' or 'evil': but the analogy of other passages in the Gospels points strongly to the masculine.

positive and negative sides. Every man must indeed be exposed to temptation to sin in some form, but, conscious of his own weakness, he prays God, if possible, to shield him from it: yet, since complete escape from temptation is impossible, he adds a request that God may bring him victorious out of the struggle, not allowing him to fall a victim to the assaults of his unseen foe.

Condi-
tions of
Prayer.

(i) Persis-
terence:

Luke xi.
5-8.
xviii. 1-8.

From the various references to the subject in the teaching of Jesus, we may gather the conditions on which He declared that prayer would find acceptance with God. (i) The first of these conditions, on which He insisted strongly, was the patient persistence of the petitioner. He enforced this by two parables, that of the friend requiring three loaves at midnight, and of the widow, who by her importunity wearied out the unrighteous judge; if men, He here argues, cannot resist continued importunity, how much more will the Father in heaven listen to the prayers of His children? Thus by an *a fortiori* argument, such as is common in the parables, He draws from men's conduct the assurance that God cannot act less generously. Jesus employs the same line of argument in the Sermon on the Mount, where He says that a human father will not give his son what is useless, as a stone if he ask for a loaf, or even harmful, as a scorpion in place of a fish; and then draws the conclusion, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things' ('the Holy Spirit,' Luke) 'to them that ask Him?'

Matt. vii.
9-11.
Luke xi.
11-13.

(ii) Humi-
lity.

Luke xviii.
9-14.

(ii) He further insisted that prayer must be offered in a spirit of humility—no man could by his own deserts have any claim on God; hence, any temper of self-righteousness was inconsistent with true prayer. The contrast of the true and false spirit in prayer He illustrated in the Parable of the Pharisee and the Publican: He there declared that the publican, who with no claim of merit pleaded for God's mercy to him a sinner, went home justified, enjoying, that is, the sense of the Divine acceptance, rather than the Pharisee, who, contrasting himself with the rest of mankind, boasts of his blameless

standard of life and scrupulous fulfilment of religious observances. This view, that a man must not plead any merits of his own, familiar as it is to us, went quite beyond current Jewish conceptions.

(iii) Further, He taught, as we have seen, that as a condition of receiving the Divine pardon men in their turn must be ready to forgive the offences of others. St. Matthew mentions that Jesus called special attention to this condition attached in the Lord's Prayer to the petition for forgiveness. On another occasion He illustrated the same law by the Parable of the Unmerciful Servant.

(iii) A For
giving
Spirit.

Matt. xviii.
21-35.

(iv) Finally, He insisted that all prayer to be effectual must be offered in faith; man, that is, must be fully assured that his prayer will be heard by his heavenly Father, and granted in the way that shall be for his truest good. He declared that to one who had this absolute trust in God nothing should be impossible; he would, He affirmed, using a paradoxical saying common, it would seem, in the Jewish schools, if he had faith as a grain of mustard seed, be able to uproot trees or remove mountains: 'Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them.'

(iv) Faith.

Matt. xvii
20.

Luke xvii.
6.

Mark xi.
24.

CHAPTER VI

THE OPPOSITION TO JESUS

Causes of Offence: (i) The Claim to forgive Sins (Healing of Paralytic).—(ii) Intercourse with Outcasts of Society (Call of Levi, Zacchaeus, Parables of Lost Sheep, Lost Coin, and Lost Son; Parables of Great Supper and Wedding Feast, Anointing in House of a Pharisee).—(iii) Attitude as to Fasting (Parables of Garment and Wine-skins).—(iv) Healings on the Sabbath.

MARK ii. 1–iii. 6; MATTHEW ix. 1–17, xii. 1–14, xxii. 1–14; LUKE v. 17–39, vi. 1–11, vii. 36–50, xiii. 10–17, xiv. 1–6, 12–24, xv. 1–10.

The Period
of Conflict.

THE section which succeeds in the Marcan outline deals mainly with the points in which the conduct of Jesus aroused the opposition of the religious leaders of the nation. It has for this reason been commonly called 'The period of conflict.' It is not necessary indeed to suppose that the events are given by St. Mark in actual chronological sequence. He seems rather to be here grouping together the main controversies which arose between Jesus and His opponents in the course of His ministry, illustrating in each case the points of dispute by reference to some act of Jesus which called forth their censure.

It was only natural that the outburst of popularity which had welcomed this new Teacher, trained in none of the Rabbinic schools, should arouse the suspicions

of the local Scribes; and almost from the first they seem to have kept a close watch upon His proceedings. From this time the breach between Jesus and the religious leaders continued to grow ever wider and more irreparable.

St. Mark brings out clearly the four chief points in the conduct of Jesus to which His opponents took exception. On His return to Capernaum the news spread quickly that He was 'at home,' and crowds came together; these, however, now consisted, not merely of those who sought from Him the cure of diseases, but also of others who were attracted by His teaching.

On one occasion the crowds had filled the courtyard of the house where He was teaching: and for the first time particular mention is made of the presence of Pharisees and Scribes, who had come to watch Him. These were, St. Luke states, not merely local Scribes, but those who had gathered from all Galilee, Judaea, and Jerusalem. From this it would appear that a deputation had been sent from the capital to observe and report on the proceedings of Jesus. While He was thus engaged, four men, bearing on a mattress a man suffering from paralysis, sought to gain access. Finding that the crush rendered this impossible, they went up to the flat roof and let the man down into the courtyard before Him. Jesus, seeing their faith and recognizing, it would seem, in the man the consciousness that his present state was due to his own past sin, first greeted him with the assurance, 'Child, be of good cheer; [thy sins are forgiven.]' The effect of such an announcement on the Scribes, who were sitting by, was immediate: the whisper passed from mouth to mouth, 'Why doth this man thus speak? He blasphemeth: who can forgive sins but one, even God?' Jesus at once discerned

First Cause of Offence. The Claim to forgive Sins.

The Healing of the Paralytic. Mark ii. 1-12. Matt. ix. 1-8. Luke v. 17-26.

and answered the suppressed challenge: Which did they think, He asked, was easier to cure, moral or physical ill? They indeed asserted that the power to forgive sins belonged only to God in heaven; yet He would prove incontestably to them that such authority rested even on earth with the Son of Man, the representative of men; thereupon, turning to the paralysed man, He bade him take up his bed and walk. All three Gospels preserve the abrupt change of construction ('but that ye may know . . . I say unto thee'), which can only be accounted for by the existence of a common document. The man at once rose up and passed out, carrying his mattress, in proof of his complete restoration to health and strength. This miracle, so remarkable both from its character and its circumstances, produced the most intense impression, and filled the beholders with mingled feelings of awe and amazement.

Here, then, we have, in the claim made by Jesus to the right of pronouncing forgiveness of sins, the first ground of offence which He gave to the ruling classes. It is important to notice that He clearly shows that He does not in this case base His claim on any unique Divine prerogative, but asserts that the authority to 'forgive sins' was committed to Him as *Son of Man*, and therefore in view of the special position which He held as a Man among men.

Second
Cause of
Offence.
Inter-
course of
Jesus with
Outcasts of
Society.

But there was another point in which the conduct of Jesus caused still greater offence to the prejudices of the religious authorities of the day, and which betrayed most clearly the deep line of cleavage which separated Him from them. This was found in His deliberately seeking out those who were regarded as the most degraded members of the community, and contemptuously classed as 'publicans and sinners.' Jesus' line

of policy in reference to these men was clearly shown by a step which He seems to have taken about this time.

One day, while walking by the Sea of Galilee, He called Levi or Matthew, a publican, to leave his toll-house, where he was sitting, and follow Him. We shall recognize what this act meant, if we consider the estimation in which men of his profession were generally held.

The Call
of Levi.
Mark ii.
13-17.
Matt. ix.
9-13.
Luke v.
27-32.
The Pub-
licans.

The publicans, or tax-gatherers, were hated by the Jews of the day alike on account of the unpopular and unpatriotic character of their calling, and the reputation for extortion and dishonesty, to which the system, prevalent in Palestine, of farming the taxes and customs naturally gave rise. With them were classed in the estimation of their stricter fellow countrymen 'the sinners'—a term which included all those Jews who disregarded the recognized practices of orthodox Judaism, and mixed freely with Gentile society. This whole class was excluded from the synagogues and all other religious assemblies, being regarded by the Scribes as practically excommunicate. Jesus, however, from the first made it a primary object of His ministry to address Himself to this section of the nation, which was passed over by all other religious teachers, and to seek to raise it from its fallen condition. He, for the first time, brought to these men the assurance of the care and pardoning love of God. By the call of one of their number into the circle of His own disciples, He probably intended to gain an opening for more direct and personal intercourse with them. Such an opportunity was soon afforded Him by a feast made by Levi in His honour, to which he invited a large number of his former associates. By sitting down in such company Jesus acted in deliberate defiance of Pharisaic prejudices, and naturally such a violation of religious conventions did

'The
Sinners.'

not pass without a protest. The Scribes of the Pharisaic party, addressing their remonstrance to His disciples, exclaimed, 'He eateth and drinketh with publicans and sinners.' The reply of Jesus went to the very root of His principle of dealing with sin. He showed that He as a physician was sent to those who needed His treatment, and not to men who regarded themselves as already righteous; since the very purpose of His coming was to call sinners. To attain this He would not shrink from the ceremonial defilement which intercourse with these men was held to involve; and in this He was, He declared, only carrying out the principle of Divine dealing laid down in the saying of Hosea,

Hos. vi. 6. 'I desire mercy, and not sacrifice.'

The intercourse of Jesus with these outcasts of society assumes a specially prominent place in St. Luke's Gospel. Possibly he may have had access to some source, in which were collected incidents and sayings illustrating the attitude of Jesus to this class; though some, at any rate, of this matter in his Gospel may be drawn from the Logia.

Zacchæus. Luke xix. 1-10. Describing the last journey to Jerusalem, he mentions the visit of Jesus to the house of Zacchæus, the chief publican of Jericho. His action in this instance, though it called forth the usual murmurs of disapproval, was justified by the result, since Zacchæus publicly proclaimed his resolve to make amends for any past wrongdoing by giving half his goods to the poor, and making fourfold restitution to any whom he had defrauded. Jesus, convinced of the man's sincerity, declared that salvation had that day come to the house, since the publican too had shown himself a true son of Abraham.

Parables of the Lost Sheep. St. Luke's Gospel contains a group of three parables, the Lost Sheep, the Lost Coin, and the Lost Son, which

were spoken in answer to a similar complaint of the Pharisees. Of these the first two, which form a pair, treat mainly of the dealings of God with sinners. The first is also found in St. Matthew, where it is applied to the reverence due to children. Its central thought is the love of God for each individual man: so that not one out of the whole number is neglected by Him. The corresponding parable, the Lost Coin, illustrates the unwearied perseverance of God in seeking to recover each sinner, since every single soul is of value in His estimation.

Luke xv.
3-7.
Matt. xviii.
12-14.
The Lost
Coin.
Luke xv.
8-10.

The third parable, of the Lost Son, treats the same truth primarily from the side of man. It differs in style from the preceding pair, since here the lesson is set forth in a graphic and detailed narrative. In the experiences of the prodigal is traced out the gradual downfall, repentance, and amendment of the sinner; while in the father's reception we are shown the readiness with which God welcomes the penitent.

The Lost
Son.
Luke xv.
11-32.

But Jesus added a further application to the story: by the jealous conduct of the elder brother He illustrated the narrow intolerant spirit shown by the Pharisees in their complaints of His own conduct to the publican class.

It may be well to collect here some further passages, chiefly from St. Luke, illustrating the subject of the dealing of Jesus with the outcasts of society and His teaching on God's treatment of sinners.

St. Luke relates that on one occasion He was a guest at the house of one of the chief Pharisees. During the meal He addressed His host, and told him that he should not be content to show hospitality only to the members of his own class. He should invite the poor and suffering, from whom no return of the invitation could be

At the
house of a
Pharisee.
Luke xiv.
12-14.

expected: though a return should indeed be made him 'in the resurrection of the just.'

Parable of
the Great
Supper.
Luke xiv.
15-24.

Thereupon, one of the guests, anxious perhaps to change the subject, interrupted Him with the ejaculation, 'Blessed is he that shall eat bread in the kingdom of God.' Jesus took up the interruption, and showed by a parable that those who thus professed anxiety to feast in the Kingdom of the Messiah were yet rejecting the invitation, when it was now presented to them. A certain man made a great feast to which he issued many invitations: when the day arrived, according to the usual practice, he sent to summon the invited guests; yet all those who had formerly accepted pleaded one excuse or another for non-appearance. Thereupon, the host in hot anger sent out into the lowest quarters of the city, and compelled the poorest and most miserable to come to the feast, declaring that none of the original guests should be admitted. There was no mistaking the application of the parable. The Pharisees professed to be looking eagerly for the blessings of the Messianic age: yet now that these were actually offered to them by Jesus, they found various pleas for rejecting Him and refusing His invitation. Jesus declared therefore that the summons which they had slighted was now transferred to the publicans and sinners; and that the Pharisees themselves should be henceforth excluded from the Kingdom of the Messiah.

St. Mat-
thew's Ver-
sion of the
Parable.
Matt. xxii.
1-14.

This or a very similar parable is placed by St. Matthew in the group of parables spoken in the temple in the last week of the ministry. It follows immediately on that of the Wicked Husbandmen, with which it is connected in subject. Here, too, it is addressed to the Pharisees. The parable in St. Matthew is probably another version of that in St. Luke, though it is given with con-

siderable variations of detail. Here the occasion is a wedding feast, made by a king for his son : the summons to the invited guests is sent twice : and on its second arrival some maltreat and kill the servants sent : the king in revenge sends out his armies, and destroys the murderers, and burns their city.

It is possible that the parable has been modified by the author of our First Gospel to suit the position which he gives it, at the last Passover, when the hierarchy were at the time laying plots to kill Jesus.

But he appends a further incident to the story. After the guests of every condition have been collected from all quarters, the king on entering notices one who has failed to provide himself with suitable apparel for the wedding. The man, having no excuse to offer for such want of courtesy, is ignominiously expelled and cast into prison.

This last incident certainly seems inconsistent with the earlier portion of the parable, which represents the guests as men of the lowest class, who had been brought in straight from the highways, and had had apparently no opportunity for making any preparation, even if such had been possible for those of their condition. The incident also introduces a lesson quite distinct from that of the earlier part of the parable. This is contrary to the usual practice of Jesus, whose parables always contained but one central lesson.

It seems probable therefore that we have here a pair of parables, such as we find not uncommonly in the Gospels. These have been combined by St. Matthew, or his source, into one parable, a confusion perhaps due to the fact that both had reference to a wedding feast. Of these the first conveyed the same lesson as the parable in St. Luke ; while the second showed that,

though publicans and sinners would be invited, they must put on the garment of righteousness, if they were to share in the feast.

Anointing
by a
'Woman
who was a
Sinner.'
Luke vii.
36-50.

Mention may here be made of a singularly beautiful incident, preserved by St. Luke, illustrating the tenderness of Jesus towards the fallen. He had on one occasion been invited to a feast by a Pharisee: during the meal a woman of ill fame, whose heart had probably been touched by His teaching, came and stood behind His couch, and poured over His feet a phial of ointment; as she did so, she bedewed His feet with her tears of penitence, which she wiped away with her hair. The Pharisee argued in his own mind that Jesus must lack prophetic insight, for had He known the character which the woman bore He would never have allowed Himself to be contaminated by her touch. Jesus answered his unspoken thoughts by putting before him an analogy: which of two debtors, He asked, would feel most gratitude to his master for remission of his debt, he who owed a large, or he who owed only a comparatively trifling amount? The Pharisee could not avoid the obvious answer: Jesus thereupon, turning to the woman, contrasted her act of enthusiastic devotion with the cold reception accorded to Him by His host. This woman, he declared, despite her many past sins, had yet received forgiveness: for her act of love was proof of her sense of gratitude to the Divine mercy. A man such as the Pharisee had no real sense of sin, and so no genuine gratitude for forgiveness. Jesus then, addressing the woman directly, gave her the same assurance of pardon which He had given to the paralytic: 'Thy sins are forgiven.' Without directly answering the suppressed murmur of His fellow guests, 'Who is this that even forgiveth sins?' He dis-

missed her with the words, 'Thy faith hath saved thee; go in peace.'

The whole incident is significant. It involved both of the first two grounds of conflict between Jesus and the Pharisees, His claim to forgive sins, and His readiness to receive the fallen and outcast class. These two first causes of offence were closely connected together. Jesus' proclamation of a forgiveness within the reach of all attracted to Him the outcast class. And He felt that He had a special mission to these men, who were generally regarded as beyond the pale of the Divine mercy.

The third ground of controversy between Jesus and the Pharisees had to do with the observance of the outward ordinances of religion. The particular point at issue was the question of fasting. There was only one fast commanded in the law, the great Day of Atonement; but it was the practice of the strict Jews of the time to fast also on Mondays and Thursdays. On the occasion of one of these weekly fasts some of the disciples of John and of the Pharisees asked Jesus why His disciples were less strict than themselves in this respect. Jesus in His reply laid down the true principle on which such observances should be based. Using the metaphor of a wedding, He said that His disciples were like the friends in attendance on the bridegroom, who, as long as the marriage festivities lasted, were regarded as exempt from religious observances. Thus, while He was with them, mourning would for them be unnatural and out of place. But, He added, keeping the same metaphor, the wedding festivities could not last for ever; hereafter, the time of separation from the bridegroom would come for them, and then would be the days of mourning. The words

Third
Cause of
Offence.
Contro-
versy as
to Fasting.
Mark ii.
18-22.
Matt. ix.
14-17.
Luke v.
33-39.

used (*ὅταν ἀπαρθῆ*) may have been intended to foreshadow to them even then, though vaguely and indirectly, the inevitable issue of His ministry. By this saying Jesus laid down the great principle that outward ordinances, such as fasting, were not to be a matter of fixed times and seasons, but rather the natural expression of the inward feelings of the heart. Apart from this, such ordinances degenerate inevitably into formalism.

Parables
of Gar-
ment and
Wine-
skins.

Jesus then went on to illustrate the difference between the old Jewish dispensation and that which He came to introduce in the matter of such outward observances by a pair of parables. The exact interpretation of these is a matter of considerable doubt, but their general drift is fairly clear. He first uses the illustration of a piece of undressed cloth, which when sewn to an old garment only causes a worse rent. He meant by this to show that His teaching was not to be a mere patch to complete the worn-out garment of Judaism. The principles of Christianity could not be combined with Jewish forms, and the result of such an attempt would be disastrous. In the second illustration of newly fermented wine being poured into old wine-skins, He probably meant to show that it was not His aim to inculcate on the disciples of the Pharisees and of John the new principles in which He trained His own disciples. The former belonged to the old order of things, and so naturally adhered to the forms of the old system. The attempt to force on them the larger and more liberal principles of Jesus would be fatal in its results. Not only would the principles themselves be lost, if they were committed to men whose whole past training and attitude of mind rendered them unsuited to give them expression, but the personal character of

the men themselves would suffer by the attempt to insist upon principles of life which they were incapable of receiving. The new teaching of Jesus had to be committed to men of fresh open natures, untrammelled by old prejudices and past education.

Another interpretation, however, of the second saying is sometimes given. Jesus showed thereby that the new spirit which He was introducing, having a fresh life and vigour of its own, required to find expression in new outward forms: it could not be contained in the old ritual and observances of Judaism: to attempt so to limit it would be fatal; the new wine would burst the wine-skins and be lost; the new teaching and the old forms would both alike perish. A new spirit required new means of expression, as fresh wine must be put in new wine-skins.

In St. Luke is appended to the parable a pithy aphorism, which carries the teaching one point further, showing why Jesus, while justifying the conduct of His own disciples, does not thereby condemn the adherence of the disciples of John to the older practices: 'And no man having drunk old wine desireth new: for he saith, The old is good.' The words explain why the attitude adopted by the Pharisees and the disciples of John in the matter was natural. Men who have become accustomed to one system are content with that one, and reluctant therefore to adopt the principles and usages of a new system.

The fourth ground of complaint urged against Jesus by the Pharisees was the alleged violation by Himself and His disciples of the law of the Sabbath. The conflict on this question of Sabbath observance kept continually recurring throughout the ministry. There

Fourth Cause of Offence. Jesus and the Sabbath. Mark ii. 23-iii. 6.

Matt. xii. 1-14.
 Luke vi. 1-11.

was nothing on which the Rabbis insisted more strictly than the most minute regard to the Sabbath law. The subject afforded them unlimited scope for casuistry in applying the law to every possible case which could arise; until this intricate system of petty ordinances had made the Sabbath an intolerable burden. In opposition to this whole system Jesus asserted the principle that the day of rest was a Divine ordinance, intended for the benefit, physical and spiritual, of mankind. This He showed by not hesitating to perform cures on that day, as well as by His direct teaching on the subject.

The earliest conflict on this point recorded by the Synoptists arose from the action of His disciples. One Sabbath day, as they were walking with Jesus through the cornfields, being hungry, they began to pluck and eat ears of corn, rubbing them in their hands as they went. The Pharisees, who were following, called the attention of Jesus to this breach of the Rabbinic law, which regarded plucking the ears as reaping, and rubbing them as threshing. Jesus in reply, without contesting the truth of their charge as to the breach of the law, justified the act by reference to an Old Testament precedent, citing the case of David eating the shewbread. The fact that no condemnation had been passed on his action conceded the principle that the ceremonial law must give way in cases of physical necessity. He supported this by referring to the saying of Hosea, quoted before in defence of His attitude to the outcast, 'I desire mercy, and not sacrifice'; and He further reminded them that the priests, too, were allowed on the Sabbath to perform their duties in the temple, since these took precedence over Sabbatical regulations; adding, 'But I say unto you, that one greater than the

1 Sam. xxi.
 Hos. vi. 6.

temple is here.' He then summed up the true principle of Sabbath observance in two pregnant sayings—'The sabbath was made for man, and not man for the sabbath;' and 'The Son of Man is lord even of the sabbath.' By the first of these He showed that the sole end of the Sabbath was the benefit of man, and that its observance should serve as a means to this object, and not become an end in itself. By the second He claimed for Himself as representative of man ('Son of Man') the authority to carry out the Sabbath law in its true spirit, even in opposition to recognized tradition.

St. Mark places next to this an instance of Sabbath healing which may probably be taken as typical of many others. The Pharisees had laid a trap for Jesus by placing in a prominent place in a synagogue a man with his hand withered, and then watched to see if Jesus would heal him. He at once detected and foiled their schemes. Having called the man out, He put to them the question, 'Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?' with unmistakable allusion to their own plots against Him. Nay, He asked, would not any one of them save a beast whose life was in danger on the Sabbath day? To this no reply was possible for them. He then bade the man merely stretch forth his hand, which was at once restored. Thus the machinations of His enemies were completely foiled, since Jesus had committed no technical breach of the Sabbath law on which they could lay hold, while their own malicious schemes had been clearly exposed. Driven to desperation by repeated failure, they realized that they were no match for Jesus, and that nothing short of His death could destroy His influence.

To effect this they even turned to those to whom they naturally stood in most direct antagonism, the Herodians. We cannot be sure at how early a period in the ministry this plot took definite shape; for it is quite possible that this second Sabbath incident is placed by St. Mark out of chronological order, as he is here dealing with the subject of Sabbath controversies. It is hardly likely that if the plot to murder Jesus had been formed so early, its execution should have been so long delayed.

St. Luke mentions in the 'great insertion' two other Sabbath healings: one of these, the cure of a woman with a spirit of infirmity, took place in a synagogue; the other, the healing of a dropsical man, he places at the feast in the house of the Pharisee to which reference has already been made. The circumstances in both cases closely resemble those at the healing of the man with the withered hand: in each instance we have similar words of Jesus as to rescuing an ox or an ass on the Sabbath. This repetition is probably due to some confusion in the tradition, as it is unlikely, though possible, that Jesus made use of the same illustration on three different occasions.

Thus we have seen the four main causes which led to the conflict between Jesus and the ruling classes of the Jews. This conflict lasted from now till the end of the ministry; and, as the intensity of the struggle increased, its final issue became more and more apparent. It may well be that Jesus Himself had realized almost from the first what the result must be. At any rate He saw that the points of difference between Himself and His opponents were radical, going to the cardinal principles of the relationship between God and man. The religions of Jesus and the Pharisees could not exist side by side; the one or the other must give way.

Alliance
of Phari-
sees with
Hero-
dians.

Healing of
Woman
with In-
firmity.
Luke xiii.
10-17.

Healing of
Dropsical
Man.
Luke xiv.
1-6.

Summary.

CHAPTER VII

THE CALL OF THE TWELVE

Healings. — Appointment of the Twelve. — Attempt of His Family to seize Jesus. — Charge of Pharisees. — Defensive Discourse.

MARK iii. 7-35; MATTHEW ix. 32-34, x. 2-4, xii. 15-37, 46-50; LUKE vi. 12-19, viii. 19-21, xi. 14-26.

WE now reach the most active and busy period of the public ministry of Jesus. His work at this time chiefly lay among the towns on the western shore of the Lake of Galilee. How widely His fame had already spread was shown by the gathering of crowds, not only from Galilee, but also from all parts of Palestine, from beyond Jordan on the east, from Idumaea on the south, and Tyre and Sidon in the north-west. In view of the pressure of the sick, who continually thronged around Him in hope of a cure, Jesus ordered His disciples to have a small boat in constant attendance, to enable Him to escape, when necessary, from the crowds. His time was almost entirely absorbed in this work of healing. In pursuance of His constant practice, already noticed, of repressing all premature confessions, He sternly silenced the possessed, when they would have proclaimed Him to be the Messiah. St. Matthew, however, who seems to have had a very inadequate conception of this principle of reticence in communicating His

Crowds
and nume-
rous Heal-
ings.
Mark iii.
7-12.
Matt. xii.
15-21.
Luke vi.
17-19.

Isa. xlii.
1-4.

Messianic claims, sees in this policy of repression a fulfilment of the prophecy of Isaiah, 'My servant shall not strive nor cry aloud: neither shall any one hear his voice in the streets,' &c.

Appoint-
ment of
the
Twelve.
Mark iii.
13-19.
Matt. x.
2-4.
Luke vi.
12-16.

In view of the increasing demands upon Him and the continual presence of the crowds, Jesus now first took the step of forming a definite band of twelve of His closest followers to be in continual attendance on His Person. Even before this time, in addition to the crowds who continually gathered round Him, and came and went freely, there would seem to have been a number of adherents, who had attached themselves more or less closely, and accompanied Him from place to place. We have already met frequent reference to 'disciples,' and the term must be understood as bearing different meanings according to the circumstances. Sometimes it is applied in this wider sense to the general body of followers, sometimes to the few to whom a definite call had been already addressed.

But even after the selection of the Twelve, we find traces of the existence, side by side with them, of a more extensive band of disciples. These, too, formed a restricted circle consisting of those who had received a definite summons from Jesus, and admission to their number was recognized to be limited to those thus called. The rich young ruler was invited to attach himself to the number of these disciples; and St. Luke records the case of three aspirants to discipleship, who either volunteered or were called on by Jesus to join this body. Yet from this time forward this outer circle stood in a less close and intimate relationship to Jesus than did the Twelve whom He now selected. Thus the choice of the Twelve marked a distinct step in the

Luke ix.
57-62¹.

¹ See p. 163.

ministry; and Jesus prepared for it by a night spent on the mountain-top in prayer to God. Their appointment was carried out by a double process of selection. He first called to Him a certain number apart from the crowd,—‘whom He would,’—probably members of the wider body of disciples to which we have referred, and out of them He appointed twelve, for immediate attendance on His Person. In the selection of these men Jesus had two distinct purposes in view: the first of these was personal nearness to Him, ‘that they might be with Him’; they were to be in a special sense ‘His *disciples*.’ By this continual association with Him, which from this time forward seems to have been unbroken, they were to be trained for the future work which lay before them as the founders of His Church. Not only would they have an opportunity of receiving more direct and personal attention from Jesus than He gave to the crowds, but they would learn even more from the indirect influence of His character, and from being constant witnesses of His methods of working, teaching, and dealing with men.

But Jesus had a second object in view in their appointment, distinct from that of personal attendance on Him; this was ‘that He might send them forth (*ἵνα ἀποστέλλῃ*)’ to act as His emissaries or ‘*apostles*’; and for this mission they were entrusted with two distinct functions, firstly ‘to preach’ or act as heralds (*κηρύσσειν*), by proclaiming the approach of the Kingdom of Heaven, and preparing the way for Jesus in the villages which He intended to visit, and secondly ‘to have authority to cast out the demons.’ It is clear indeed from the Gospels that they were not actually sent out on this independent mission till a later point in the ministry: naturally, it had to be preceded by a period of close

personal association with Jesus and training under His eye. In connexion with this appointment they received the name 'apostles,' and in the earliest Gospel tradition the term appears to be used in a strictly limited sense, only in reference to this special mission. During the life of Jesus their primary function was that of 'disciples,' learners.

See
Latham,
Pastor
Pastorum,
p. 247.

The men chosen were, with the exception of Judas from Kerioth, all Galileans. Probably their selection was due to qualities which Jesus had already marked in them, specially fitting them for the work which He had in view.

The social position of these men would seem to be such as best to qualify them for serving the purpose for which they were required. They were not drawn from any of the more aristocratic and exclusive religious sects, but yet they would seem to have been raised a stage above the poorest and most ignorant peasants of Galilee. There were, strictly speaking, no class distinctions, in our sense, in Palestine at this time. But we may say that the Apostles belonged generally to the lower-middle class of the population, consisting of fishermen and handicraftsmen; and as such they would in Galilee, the thriving commercial centre of Palestine, be brought into contact with the largest number of men of various stations of life among their fellow countrymen.

Further
Pressure
of Crowds.

After this the crowds again returned; and so great was the pressure on the attention of Jesus that He and His disciples had not even leisure to eat.

Attempt
of His
Family to
seize
Jesus.
Mark iii.
31-35.

One incident related by St. Mark vividly illustrates the intensity of the enthusiasm aroused. His relations, quite unable to understand that burning enthusiasm of their Kinsman, which led Him to devote Himself thus entirely to the work of ministry to others, even to the

neglect of His own personal needs, and attributing it to fanaticism, sought to seize Him as mad. It was, perhaps, with this object that His mother and brethren tried to reach Him, but could not draw near owing to the density of the crowds surrounding Him. When news of their presence was reported to Jesus, He replied by pointing to the circle of His disciples which surrounded Him, and declaring that whosoever *did* the will of God should be accounted His brother, sister, and mother. The words no doubt conveyed an implicit censure on the conduct of His relations, who, by their interposition, sought to hinder the *doing* of the will of God; they further made plain that for Him, henceforward, natural relationships must give place to spiritual ones.

But soon Jesus had to meet a charge similar to that brought by His own family, but emanating from a more hostile quarter. The growing success of His ministry naturally exasperated to the utmost His opponents. The Scribes from Jerusalem, unable in any other way to stem the tide of popular enthusiasm in favour of the new Teacher, which was specially aroused by the cure of the possessed, sought to malign the power shown in these expulsions of evil spirits by charging Jesus with being in league with the powers of evil. The Scribes, it must be remembered, formed the recognized court of appeal, with whom it rested to pass a verdict of censure or approval upon any new religious movement. Since, therefore, they could not deny or explain away the miracles of Jesus, they sought by this calumny to undermine His influence with the people: 'He hath Beelzebub, and, By the prince of the demons casteth He out the demons.'

St. Matthew connects this charge with a particular instance of the cure of one possessed.

Matt. xii.
46-50.
Luke viii.
19-21.

Discourse
in answer
to Charge
of Phari-
sees.
Mark iii.
20-30.
Matt. ix.
32-34,
xii. 22-37.
Luke xi.
14-26.

Jesus met the accusation by showing the absurdity which it involved. These evil spirits were themselves the instruments and servants of Satan. Thus, in expelling them, Satan would be waging war upon himself. A kingdom or house thus divided against itself could not stand. He then urged another argument: if He cast out demons by the power of Beelzebub, how could they account for the expulsions wrought by their own pupils, the Jewish exorcists? The accusation which they levelled against Jesus of being aided by the power of evil involved the confession that His power was different in character to theirs. But since it was impossible to attribute the cures to Satan, there was only one alternative: they must be due to the Spirit of God. Thus the overthrow of evil which such expulsion involved was a clear proof that the finger of God was working through Jesus, and that the Messianic Kingdom had indeed appeared among them.

This He illustrated by a parable, declaring that now Satan, like a strong man armed, was being expelled from the world, which he had too long usurped, by one stronger than he, i.e. Jesus, the Messiah. Thus with His coming, Jesus declared, the eternal warfare between good and evil was brought to a head. Henceforth, in that contest all men must enlist themselves in one of the opposing hosts; they must yield allegiance to one power or the other. It was probably in illustration of this that He appended the following somewhat difficult parable. He describes a man who, having expelled one evil spirit from his heart, finds it impossible to leave the chamber of his soul empty, and introduces seven other spirits still more vicious than the original one. So too, He would say, no man can leave his soul untenanted. He must be possessed by an active spirit of

either good or evil. Henceforward neutrality was impossible; men must side with or against Jesus: 'He that is not with Me is against Me.' Having thus refuted the charge of blasphemy, Jesus went on to denounce the spirit of wilful moral blindness which the attitude of the Pharisees betrayed. They had before their eyes the clearest proofs of the presence of God's Spirit among them; but yet, rather than acknowledge good in one whom they hated, they deliberately blinded themselves to the evidences of it, and attributed them to evil influences. Such an attitude of prejudice Jesus characterized as blasphemy against the Holy Spirit. Words spoken against Jesus Himself might indeed be forgiven, but the blasphemy against the Holy Spirit, that is to say, the wilful malice which refused to recognize good and preferred to call it evil, placed one who was in such a state outside the pale of Divine forgiveness; as long as a man remained in such a perverted spiritual condition, he was 'guilty of eternal sin.'

He then went on to append a warning as to the importance attaching to words. For, since in the eternal contest between good and evil all men must range themselves on one side or the other, the words of men served to show on which side they were enlisted, revealing, as they did, their inward character, just as the fruit shows whether the tree which bears it is good or bad. Those whose moral judgement had become so distorted as that of the Pharisees had shown itself to be were incapable of speaking good things: a man drew his words from the treasures of his heart. Hence men would hereafter have to give an account of every idle word; for by their words, as the infallible expression of their character, the final verdict would be passed on their lives: 'For by thy words thou shalt be justified,

and by thy words thou shalt be condemned.' Both St. Matthew and St. Luke place immediately after this the discourse of Jesus in answer to the demand for a sign made by the Scribes and Pharisees, which we have discussed elsewhere¹. Possibly the two discourses were connected in the Logia, since both had reference to controversies with opponents.

In that case it would seem that the short saying appended in St. Luke, 'The lamp of thy body is thine eye,' &c., which St. Matthew places in the Sermon on the Mount, has reference to the discourse in answer to the charge of being in league with the powers of evil. Just as the body depends for its light on the eye, so the whole character depends on the power of moral vision. If that becomes, as in the case of the Pharisees, too blind and diseased to recognize goodness, the entire spiritual being is in a state of darkness: while if that is open to receive light, it is the medium through which the whole character is illuminated.

¹ See p. 179.

CHAPTER VIII

THE TEACHING BY PARABLES

The Parables: their Characteristics, Subject, Interpretation, Purpose.—Parables of Sower; Seed growing secretly; Tares of the Field and Draw-net; Hidden Treasure and Pearl of Great Price; Mustard Seed and Leaven; the Instructed Scribe.

MARK iv. 1-34; MATTHEW xiii. 1-52; LUKE viii. 4-18, xiii. 18-21; JOHN xii. 38-41.

WE now reach a new stage in the preaching of Jesus. He had resumed His teaching by the lake-side, and on one occasion, a large crowd having as usual collected to hear Him, He entered a boat, and putting out a little distance spoke to the people assembled on the shore. The address which He delivered on this occasion is represented in our Gospels as having consisted entirely of a series of parables. It had, indeed, always been the common practice of Jesus to clothe His teaching in a figurative or pictorial form; yet it seems to be clearly implied that the exclusive use of parable at this point marked in some way a new departure in His teaching. Thus St. Mark especially directs attention to this change of method by the general statement that 'With many such parables spake He the word unto them, as they were able to hear it: and without a parable spake He not unto them.' Some degree of surprise, too, is implied in the question which the disciples subsequently asked

Teaching
by Para-
bles.
Mark iv.
1-34.
Matt. xiii.
1-52.
Luke viii.
4-18.

Mark iv.
33, 34.

Matt. xiii. 10. Him, 'Why speakest Thou unto them in parables?' as if such a method of address was novel and unexpected. And it is certainly noticeable that from this time forward such a form of teaching is much more prominent than before in the public ministry of Jesus.

Characteristics of the Parables of Jesus.

It will be well first to consider briefly what are the most noticeable characteristics of the parables of Jesus, before trying to determine what conclusions may be formed as to His purpose in adopting this new method of teaching. The root conception of the term *παραβολή*, from *παραβάλλειν*, is that of placing two things side by side for the purpose of comparison. In the Old Testament the Hebrew word *Māshāl*, which is generally represented in the LXX by *παραβολή*, is used in a wide variety of senses, for a proverb, a riddle, a parable, or a poem; but in every case containing, in some way, the idea of comparison. In the New Testament the word is not confined to what we generally know as 'the parables,' but it is applied to any kind of figurative expression or illustration; as by our Lord Himself in the synagogue at Nazareth (Luke iv. 23), 'Doubtless ye will say unto Me this parable, Physician, heal Thyself'; or in the disciples' question as to the meaning of the saying concerning meats that defile (Matt. xv. 15; Mark vii. 17), or by St. Mark (iii. 23) of the figurative saying in the preceding discourse as to 'Satan casting out Satan.' But in our modern sense by 'the parables' we generally mean short stories and illustrations, taken from the incidents and sights of daily life, 'which present in a picturesque and vivid way some leading thought or principle which is capable of being transferred to the higher spiritual life of man¹.'

This method of teaching was not a new discovery of

¹ Sanday, Hastings' *B.D.*, vol. ii. p. 617.

Jesus, but one which He found ready to His hand. The apologue had always been a familiar means of instruction to the Eastern teacher, suited as it was to the oriental mind, which inclines naturally to pictorial representation. It was commonly employed by the Jewish Rabbis; but in the mouth of Jesus it gained a new force and beauty, and was raised to a higher level.

With regard to their subjects, the parables of Jesus The Subject of the Parables. nearly all deal with one theme, 'the Kingdom of Heaven, or of God,' which holds so prominent a place in His discourses, especially from this point onwards. He Matt. xiii. 11. refers to the parables as containing 'the mysteries of the kingdom.' He sought by this indirect form of instruction to correct and purify the popular misconceptions on the subject of the Kingdom, thus leading men to recognize its true nature and character, the laws by which it was governed, and the principles and methods by which it was established in the world.

The subjects of the parables are drawn mainly from those common events and scenes of everyday life which men had continually before their eyes: from the daily occupations of the fisherman, the farmer, or the housewife, from the familiar rites of a Jewish wedding, or the games of children. In this way Jesus taught men that it was possible to learn spiritual lessons from the commonest sights of life; while these familiar operations of the household and of daily toil, which men would have continually before them, would serve as a constant reminder to those who had heard the parable. For His disciples, they would keep ever fresh in their minds the lessons of the parable, which their Master had explained to them privately; while in the case of the general body of hearers, who had received the parable without the interpretation, inquiring minds would thus be en-

couraged to ponder afresh upon its meaning. But Jesus loved especially to draw His lessons from the processes of nature, often, no doubt, pointing to sights which lay before the eyes of His hearers as He spoke. He thereby led men to recognize that God's methods of working in the spiritual order were the same as those universally recognized in the natural world; they could draw their conclusions from the lower to the higher sphere, from the natural to the spiritual, from the known to the unknown. The popular expectation of the Kingdom of the Messiah, that it was to appear suddenly from heaven, fully complete, and be accepted by all alike, without any effort on men's part, stood self-condemned, as being utterly inconsistent with God's established methods of working as shown in the world around them; rather the seed of Divine revelation, which Jesus brought, would grow on the same principles, and be subject to the same conditions, as the seed sown in the earth.

There are, however, other cases in which He probably drew His illustration from some incident which had formed a subject of common talk at the time (as, possibly, in the Parable of the Good Samaritan), or from a recent event in the national history (as in the Parable of the Pounds).

The Interpretation
of the
Parables.

A comparison of the parables of Jesus will at once make it plain that they differ considerably in form: some are of the nature rather of simple illustrations, as those of the Lost Sheep or the Mustard Seed, while in others the narrative is more fully worked out in the form of a story, as in those of the Prodigal Son or the Great Supper. Hence it is natural to conclude that no one method of interpretation can hold good for all alike. The commonest are those already men-

tioned, in which God's principles in the government of the world are illustrated from nature or from daily life, and these have been called 'similitudes.'

A very common, in fact almost universal, feature of these similitudes is the use of contrast, e.g. in the Parables of the Pharisee and the Publican, the Rich Man and Lazarus, the Wise and Foolish Virgins.

It is a special form of this method of contrast where, by a sort of *a fortiori* argument, He draws conclusions as to God's treatment of mankind from the conduct of men, most unlike to Him in character, in their dealings with their fellow men. Thus, if the unjust judge or the disobliging friend give way to the impotency of the petitioner, how much more will their heavenly Father give ear to the earnest prayers of His own children! A similar principle may give the key to the difficult Parable of the Unrighteous Steward. Here a man, devoid of moral scruples, one of 'the sons of this world,' shows in his dealings in regard to worldly concerns a practical prudence and foresight which is too often wanting in regard to spiritual things in professing followers of Jesus—'the sons of light.' In this case the story is told of 'an unrighteous steward'; since, had he been represented as a just man, attention might have been diverted from the worldly prudence, which is the point in his conduct to which the parable would draw attention.

But beside these similitudes, intended to convey only one central truth, there are other parables which seem to fall rather under the head of allegories. In these the various details of the story are not a mere setting, but each one contains its own hidden meaning. Thus in the interpretation of the parable another term has to be substituted in each case for the one used. We are

told that Jesus was in the habit of interpreting the parables privately to the inner circle of His own disciples. The explanation of only one was preserved in the Synoptic Tradition, that of the Sower, a parable which, in all our records, stands first of the series spoken on this occasion. St. Matthew gives the interpretation of two other parables peculiar to his Gospel, the Tares in the Field and the Draw-net. Now it is noticeable that in each case these are interpreted as allegories, every figure in the parable being given its own spiritual meaning; thus, in the Parable of the Sower, the seed, the different kinds of soil, the birds, the thorns, all have their own corresponding equivalent in the interpretation.

The old commentators were in the habit of attempting on this same principle to interpret all the parables as allegories, and to give a distinct meaning to every figure used in them. This method of interpretation gave full scope to critical ingenuity, but in the case of some parables, such as that of the Unrighteous Steward, it caused the most serious difficulties.

Many modern critics deny that any of the parables are to be regarded as allegories, and hence reject the interpretations given by the Evangelists as being un-historical and due to the conceptions of a later age. Yet the interpretation of the Parable of the Sower at any rate formed, as we have seen, part of the Marcan source. On the whole it seems probable that the interpretations, as we have them, were actually given by Jesus. We are told that 'privately to His own disciples He expounded *all* things'; and possibly the fact that, in the case of these parables, the explanation was peculiarly full and elaborate, giving its own meaning to each term employed, led to its preservation in these

instances, while the others were left to speak for themselves.

But while it is allowed that certain of the parables are rightly thus interpreted as allegories, it would appear that even these always contained one central lesson, to which all else in the story is subsidiary. This central lesson Jesus often summed up in one brief sentence at the close of the parable, giving thereby a key to its meaning: as, for instance, to the Parable of the Labourers in the Vineyard He adds (Matt. xx. 16), 'So the last shall be first, and the first last'; to the Great Supper (Matt. xxii. 14), 'For many are called, but few chosen'; to the Pounds (Luke xix. 26, cf. Matt. xxv. 29), 'I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him.'

We have now to consider the purpose which Jesus had in view in the use of parables. We can see at once that this form of address was suited to arrest attention and render His teaching more interesting and attractive. Such illustrations are a familiar expedient of the open-air teacher. These stories from everyday life would catch and hold the attention of the men who came and went on the outskirts of an Eastern crowd. In many cases they appealed to the eye as well as to the ear. Such a style of address would be best suited to the intelligence of the simple peasants of Galilee.

But our Gospels show us that Jesus had a further aim in this use of parables than that of clothing His teaching in a simple and attractive form. Clearly His disciples perceived that He had some less obvious reason than this, since they came to Him afterwards with the question, 'Why speakest Thou unto them in parables?' Matt. xiii. 10. Jesus replied that it was His purpose in this way to

Purpose
of Teach-
ing by
Parables.

conceal 'the mysteries of the kingdom' from the multitude: 'Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables.' He then applied to His own teaching the words spoken to Isaiah at his call, declaring that the immediate result of the prophet's ministry would be still more to harden and blind the hearts of his hearers. Thus this form of instruction was, according to our Lord's own statement, intended to act as a form of judgement. Up to this point His teaching had consisted largely of short pithy sayings, such as those we find in the Sermon on the Mount, impressing themselves on the memory, sayings which all alike could understand and carry away. But in place of these the multitudes now heard a story of everyday life, the meaning of which did not lie on the surface. This was interpreted privately by Jesus to the inner circle of His own disciples, but the general crowd—'those without'—were left to discover its lessons, if they would, for themselves. Thus, for them, the parables in this way acted as a sort of sifting process, distinguishing between the thoughtless hearer, drawn by mere idle curiosity, and the earnest searcher after truth. It would seem, indeed, that it was open to any of the crowd to come to Jesus and ask to have the parable explained to them, since St. Mark shows that the circle of questioners was not confined to the Twelve (Mark iv. 10: 'They that were about Him with the twelve').

The parables are nearly all concerned with the nature of the Kingdom of Heaven, which from now forms the main topic of the public preaching of Jesus. He perceived that so deep-seated were the popular misconceptions with regard to it that only in this indirect and pictorial form could any save the inner circle of hearers

Mark
iv. 11.

Isaiah vi.
9, 10.

receive instruction on the subject. This is the meaning of the statement that He spoke the word to them in parables, 'as they were able to hear it: and without a parable spake He not unto them: but privately to His own disciples He expounded all things.' Mark iv.
33, 34.

Thus the adoption of this form of teaching falls in with that principle of withdrawal from the crowd to devote Himself more exclusively to the training of an inner circle of disciples, which from this time forward becomes a marked feature in the ministry of Jesus.

In this way, then, the parables served to stimulate thought: only those who were ready to take trouble and ponder over them gained an insight into the profound truths which they conveyed; but to these the effort brought its own reward; for Jesus always taught that Divine truth cannot be received without effort on men's part, and that they profit by it in proportion to the pains which they bestow on the search. The un-receptive hearers, on the other hand, were only rendered thereby more blind to its influence, and incurred the greater guilt which always attaches to opportunities wasted. Jesus Himself impressed this on His disciples by adding to the interpretation given to them of the parables a warning as to the need of care in hearing, re-affirming in this connexion the law of life, 'With what measure ye mete it shall be measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.' Mark iv.
24, 25. If we adopt the form of the quotation from Isaiah given by the Synoptic Gospels, we should gather that this concealment of truth from the indifferent was not only a necessary result, but also a deliberate purpose of the procedure of Jesus. The same quotation is used in

John xii.
38-41.

the Fourth Gospel in summing up the results of the ministry. It is there shown that the preaching of Jesus proved for men an automatic process of judgment. It acted as a touchstone revealing the true condition of the heart, and so served to draw out the latent faith or unbelief in those who heard it.

It is possible that, as Dr. Sanday suggests, the words are out of place in the mouth of Jesus in the connexion given them in the Synoptic Gospels, and should be put at the close of the ministry, where they occur in St. John. Thus they may be regarded as showing what later experience had proved to be the result of the teaching by parables, rather than the actual purpose which Jesus declared at the time.

To sum up, then, we may say that the parables served a threefold purpose: (i) To arrest the attention of the crowd and render the teaching attractive and interesting; (ii) To conceal truth from the idle and indifferent hearers; (iii) To stimulate reflection in the earnest and thoughtful.

Pairs of
Parables.

We need not conclude that all of the group of parables, placed in the different Gospels at this point, were spoken at the same time, though they all deal with the subject of 'the Kingdom of God.' Among them we have several of the pairs of parables, so common in the teaching of Jesus, each illustrating the same truth, but regarding it from a different point of view, or placing it in a different light.

The
Parable of
the Sower.
Mark iv.
3-9.
Matt. xiii.
3-9.
Luke viii.
5-8.

Jesus began His teaching with the Parable of the Sower. In this He exposed the fundamental misconception which underlay the ideas of His fellow countrymen as to the Kingdom of God. They expected that it would be set up from without by a single Divine act; and that when it once appeared it would be universally received by all alike, whatever their previous spiritual

state. Jesus, using the analogy of the process of sowing, showed them that its effect would not be thus sudden and complete, but would vary with the degrees of receptivity which it found in men's hearts: thus its success or failure would depend on men themselves. As there were many kinds of soil in which the seed sown could bear no fruit, so too there were conditions of heart in which the Word could produce no permanent effect. In this parable we have also Jesus' estimate of the result of His preaching up to this point; He now saw clearly that it would not be received by the mass of the people. He here accounts for this apparent failure by showing that the cause lay not in the Word itself or the Preacher, but in the spiritual state of the hearers. By mentioning the different degrees of fertility of the good soil, He showed too that the results would not be the same even in those who did receive the Word.

St. Mark and St. Luke state that, after explaining the parable to His disciples, Jesus added the saying that a lamp must be placed so as to show its light, which occurs in St. Matthew and again in St. Luke in a different connexion. If the Marcan connexion is right, the meaning would seem to be that though for a time indeed 'the mystery of the Kingdom' was a secret entrusted to His disciples only, yet this was with the view that hereafter they should let the light kindled within them shine forth, by making known publicly to all the meaning of the truths explained to them.

St. Mark adds here the Parable of the Seed growing secretly, peculiar to his Gospel. This contains the same root idea as the preceding parable: that the setting up of the Kingdom is not to be a single Divine instantaneous act, but a process of gradual continuous imperceptible growth. But here the point emphasized is rather that,

Saying as
to Lamp.
Mark iv.
21-23.
Luke viii.
16-18.
Cf. Matt. v.
15;
Luke xi.
33.

Parable of
the Seed
growing
secretly.
Mark iv.
26-29.

as the farmer, having sown the seed in the ground, then leaves it to grow of itself until the time of harvest, so after the Kingdom has been once brought to earth by the preaching of Jesus, it is then left to take effect in the world gradually without direct Divine interference with its development.

It has been sometimes held that we have in this parable only an imperfect edition of the Parable of the Tares, contained in St. Matthew, or again it has been suggested that the two were regarded by that Evangelist as identical; but though they have in common the same idea that God allows the growth of the Kingdom on earth to take its natural course till the day of 'harvest,' the central lesson of that parable is, as we shall see, different.

The
Parables
of the
Tares in
the Field
and the
Draw-net.
Matt. xiii.
24-30,
47-50.

The Parables of the Tares in the Field and Draw-net, which are found only in St. Matthew, probably form a pair of parables, though they are separated from each other as they stand in that Gospel. These are the only two parables besides that of the Sower of which the explanation has been preserved. Jesus aims in them at removing the popular idea that the first act of the Messiah at His Coming would be the separation of the good and evil in the nation, 'the purging of the threshing-floor' spoken of by John the Baptist, and that He would then at once form His Kingdom of the worthy members. He shows that this separation was not to take place immediately; as yet all were admitted outwardly into the Kingdom of God, who wished to enter; no further questions were asked; but at present men were not ripe for its final complete establishment; that must be preceded by a long process of spiritual development, during which the good and evil elements should be allowed to continue side by side; it was only

when this process was complete that the final separation of the worthy and unworthy could take place. This is the meaning of the Parable of the Draw-net.

The Parable of the Tares in the Field reveals the same truth, but carries it further. There this intermixture of good and evil in the Kingdom is explained by the fact that there are other unseen agencies continually at work in the world in opposition to Jesus. As yet the growth of good and evil must go on simultaneously; and meanwhile the two are so inextricably intermingled that men are sure to fall into mistakes in the attempt to distinguish them; but at last the Divine separation will take place, when the true character of every man will be unerringly revealed, and he will be judged accordingly.

In another pair of parables, those of the Hidden Treasure and Pearl of Great Price, Jesus met the idea that the blessings of the Kingdom were to drop into men's laps, as it were, of their own accord, so that everything was to be done for them and they should be able to enjoy these without any effort or sacrifice on their part. In opposition to such a view Jesus shows them that so great is the value of the Kingdom, that a man must be prepared to make the greatest possible sacrifice in order to enter it.

Parables
of the
Hidden
Treasure
and the
Pearl of
Great
Price.
Matt. xiii.
44 46.

A slightly different shade is given to this truth in the two parables. In the one parable a man, having accidentally lighted on treasure in a field belonging to another, sells all in order to purchase the field. Here we have the case of one who is caught unexpectedly by the preaching of Jesus and recognizes its true worth; he must then be prepared to sacrifice all to become His disciple. In the other instance a merchant dealing in pearls, discovering one of unique value in the hands of

fishers, sells all that he has to become its possessor : so a man may after long search for the Kingdom of God be led to recognize its coming in the Person of Jesus, and attach himself to Him ; in that case he too must be willing to give up everything which hinders him from becoming Jesus' disciple.

The Parables of the Mustard Seed and the Leaven. Mark iv. 30-32. Matt. xiii. 31-33. Luke xiii. 18-21.

The Parables of the Mustard Seed and the Leaven draw out the same truth with regard to the character of the Kingdom, which had already been insisted on in the Parable of the Sower : that it was not to appear suddenly and completely before the eyes of men, but was to advance by a process of gradual unseen growth. The former of the two parables shows that, viewed from without, its beginnings, as it is established by Jesus, seem quite small in contrast to the great extent which it shall finally attain ; while the Parable of the Leaven points to the view of the Kingdom as an unseen influence working from within, gradually spreading, till it permeates the whole life of the man or the Society.

Saying as to the Instructed Scribe. Matt. xiii. 51-53.

At the close of the parables Jesus again puts to His disciples the question, 'Have ye understood all these things ?' to which they answer, 'Yea.' He then, in a short similitude, shows them what is to be the method of the rightly instructed teacher in His Kingdom. Every Scribe, He says, who has become a disciple of the Kingdom of God acts on the principle of the householder, who in producing his treasures displays his new purchases side by side with his old possessions. So the wise Christian teacher, following the methods of his Master, places old and new truths side by side, leading men on from the known to understand the unknown ; just as Jesus by using the analogy of the familiar laws of the natural world gave men an insight into those of the spiritual order.

CHAPTER IX

PERIOD OF POPULAR RECEPTION

Stilling of Storm.—Healing of Gerasene Démoniac.—Raising of Jaīrus' Daughter.—Woman with Issue of Blood.—Raising of Widow's Son at Nain.—Rejection at Nazareth.

MARK iv. 35-41, v, vi. 1-6; MATTHEW viii. 18, 23-34, ix. 18-26, xiii. 53-58; LUKE viii. 22-56, vii. 11-17, iv. 16-30.

EVENING was already drawing on when this long day's teaching was brought to a close. Jesus, anxious probably to avoid the importunity of the crowds who would be awaiting Him upon the shore, bade His disciples set out for the opposite side of the lake, without even putting in to land. St. Mark mentions that other boats accompanied them as they started. During the crossing there arose one of those violent squalls to which a land-locked lake, surrounded by mountains, such as the Sea of Galilee, is always exposed. So violent were the waves that they began to beat over the small boat and threatened to swamp it. Even the experienced fishermen, accustomed as they must have been to such storms, were terrified. Filled with alarm, they came to Jesus, who, tired out by the exertions of the day, lay calmly sleeping in the stern, and awoke Him with the despairing cry, 'Master, carest Thou not that we perish?'

The
Stilling of
the Storm.
Mark iv.
35-41.
Matt. viii.
18, 23-27.
Luke viii.
22-25.

At once He awoke and rebuked the raging elements with the words, 'Peace, be still.' Instantly the storm sank as suddenly as it had arisen, and a complete calm succeeded. He then remonstrated with His disciples on their cowardice and want of faith. They should have trusted in His care and protection and not been so ready to lose heart. The disciples were awe-struck at this exhibition of the power of their Master over the very forces of nature; such an act showed them for the first time that Jesus had at His command an authority even more mysterious than that displayed in the cure of diseases and the expulsion of demons. The words passed from mouth to mouth, 'Who then is this, that even the wind and the sea obey Him?' The question shows how imperfect a conception the disciples still had of the Person of Jesus. Even this miracle does not lead them to recognize Him as the Messiah, much less to regard Him as a Divine Being. Probably their views on the subject were still vague and indefinite.

The Heal-
ing of the
Gerasene
Demoniac.
Mark v.
1-20.
Matt. viii.
28-34.
Luke viii.
26-39.

Jesus on reaching the opposite shore landed in the country of the Gerasenes (Mark and Luke), the name being probably derived from the neighbouring town of Gersa or Kersa, the site of which lies about half-way down the eastern shore of the lake¹. This locality, lying within the territory of Herod the Tetrarch, belonged to the district known as Decapolis, being so called from the old political confederation of ten cities. The population contained a large admixture of Gentile elements, and so here there would be a greater number of those Jews who had adopted Greek habits of life, and were therefore shunned by their stricter fellow countrymen.

¹ St. Matthew speaks of the country of the Gadarenes, named apparently from Gadara, the principal town of the district.

Immediately on landing, Jesus was met by a man 'with an unclean spirit.' This man was a maniac of a peculiarly violent and dangerous character; quite naked and utterly uncivilized, he dragged out a lonely bestial existence among the rock-hewn graves. Such was the terror he inspired that none dared to pass that way. Owing to his great strength all attempts to bind him had proved fruitless; he spent his days 'crying out, and cutting himself with stones.' This poor demented creature recognized Jesus from a distance, and, yielding to the same consciousness of Divine Power which His Presence had inspired in other demoniacs, ran and fell at His feet with the loud cry, 'What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, torment me not.' Jesus first put to him the question, 'What is thy name?' intending doubtless to awaken in him the slumbering consciousness of his personal identity. His reply, 'My name is Legion; for we are many,' showed that he was still unable to separate his own individuality from that of the evil spirits with which he had identified himself. Still speaking in the name of the band of evil spirits, he kept beseeching Jesus that He would not send them out of the country or 'into the abyss,' which in popular belief was the home of such powers of evil. A short distance off, on the mountain-side, there was feeding a herd of two thousand swine; the evil spirits requested that on being expelled from the possessed they might be allowed to enter the swine. Jesus granted the request, and the unclean spirits leaving the man took possession of the swine; immediately the whole herd, as if seized by a common panic, rushed down the steep incline and perished in the sea.

The incident of the destruction of the swine, which

formed the sequel to this miracle, has aroused a good deal of question, and calls for somewhat full discussion.

In the narrative as it stands we are met by two difficulties: (1) The *moral* difficulty involved in supposing that Jesus caused, or at least sanctioned, what seems to be a wanton destruction of property; (2) The *scientific* difficulty, that the narrative implies the actual personal existence of evil powers, who could be transferred from a man to dumb animals. Thus, in this case, the view that demoniacal possession was what would now be regarded as a form of lunacy seems to be excluded.

1. Assuming the narrative, as it stands, to be strictly accurate in every detail, various explanations have been put forward to remove the objections raised to the act of Jesus on grounds of morality. Thus (*a*) it has been supposed that it was *penal* in its intention; since the Gerasene owners were guilty of a violation of the law, which strictly forbade the Jews to keep swine. This explanation can hardly be regarded as satisfactory, since (*a*) it is very doubtful whether the owners were Jews at all; (*β*) but in any case the narrative conveys not the least hint that the act of Jesus had any such penal intent.

(*b*) Another explanation suggested is that Jesus, seeing that the maniac required some ocular proof that he was delivered from his tormentors, acceded to his request, even though it involved the destruction of the swine. It may indeed be urged that this explanation really leaves the moral difficulty untouched, since it amounts to saying that Jesus consented to do evil that good might come. Yet it is at least possible that the man requested some such visible evidence of his deliverance, and that this is the meaning of the request attributed to the evil spirits to be allowed to enter the swine; in

that case we can hardly doubt that Jesus would grant the assurance demanded, since He would account one human life of more value than many swine.

2. But even if it be conceded that the moral difficulty is not an insuperable one, the question still presents itself, can the belief in personal evil spirits, having an existence independent of those possessed, be reconciled with modern scientific ideas?

Now there can be no doubt that the Evangelists intended to describe a case of actual possession by evil spirits. Yet this seems one of those instances where it is important to distinguish what really occurred from the conclusions, possibly erroneous, drawn by the eyewitnesses. All that could be actually seen was the cure of the possessed, followed by the wild rush of the swine. If we take the view that possession was a violent form of lunacy, it is probable that the healing of the maniac was accompanied, as in other cases, by paroxysms and cries on his part. These may have frightened the swine feeding near by, so that, seized by a common panic, they rushed headlong over the precipice. The eyewitnesses concluded that Jesus was the author of this destruction, though He did not really contemplate it. They were thus led to attribute the fate of the swine to a direct permission given by Him to the evil spirits, and this mistaken view is reproduced in the narrative of the Evangelists. This explanation, if it be accepted, seems to remove the objections raised to the narrative on scientific grounds, and at the same time to account for, what must otherwise appear to be, an act of destruction on the part of Jesus hitherto unparalleled.

St. Matthew mentions that there were two demoniacs, but his statement is unsupported by the other accounts. Possibly in this miracle the variation was due to a con-

fusion on the part of the Evangelists, caused by the use of the plural 'we' in the words of the demoniac. This, however, will not account for several other cases where the same Evangelist mentions the number of those cured as two, where the others speak of only one.

The keepers of the swine fled into the city with their startling news. Thereupon the whole population came out to the scene of the miracle, where they found the man sitting at the feet of his Deliverer, clothed and in complete possession of all his faculties. Yet so far was the act from arousing any feelings of gratitude that the Gerasenes, either overawed at the exhibition of supernatural power, or merely dreading further damage to their property, besought Jesus to depart from their borders. Following His invariable principle of never forcing Himself on those who were reluctant to receive Him, He at once acceded to their request. The man who had been cured besought that he might be allowed to accompany Him; Jesus, however, bade him remain behind and proclaim among his fellow countrymen the tidings of the great mercy which God had shown him. This command is directly contrary to the injunction of strict secrecy usually enforced in such cases, but since Jesus was leaving the locality, He had not the same reasons as elsewhere for avoiding an outbreak of popular enthusiasm; while the testimony of the man would give to the population of Decapolis a further opportunity of accepting Jesus.

As soon as they reached the opposite shore the crowd began to throng Him as closely and eagerly as ever; and His time was again fully occupied with preaching and healing by the lake-side. Now we hear of a new applicant for His help. Jairo, one of the rulers of the synagogue, whose little daughter of twelve years old

Raising
of Jairo's
Daughter.
Mark v.
21-24, 35-
43.
Matt. ix.
18, 19, 23-
26.

was lying even then at death's door, came, and falling at His feet besought Him to come and lay His hands upon her that she might recover. Jesus at once set out in obedience to the summons for the ruler's house; but, on the way, there occurred an incident which delayed His arrival.

Among the crowd was a woman who for twelve years had been suffering from chronic haemorrhage. The hopeless nature of her malady is strikingly brought out by the statement in St. Mark that she 'had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.' She had heard of the fame of Jesus, but was restrained, no doubt, from openly appealing to Him, not only by the shrinking from public exposure natural to one suffering from such an ailment, but also by the fact that her condition rendered her Levitically unclean. She felt convinced that if she could but touch the person of Jesus she would be cured. Pressing in through the crowd she contrived to touch one of the tassels attached to the tallith, or outer garment, which He wore. No sooner had she done so than the haemorrhage was checked, and she at once felt that 'her scourge' was removed. Despite the thronging of the multitude the woman's touch did not escape Jesus' notice. Fully conscious in Himself that the power of healing inherent in Him had been exercised, He turned about and asked, 'Who touched my garments?' Though Peter and the other disciples protested that amid the pressure of the multitude it was impossible to distinguish a particular touch, Jesus looked round and singled out the woman, who had probably been unable, owing to the throng, to hide herself in the crowd. Realizing that concealment was impossible, she came and fell down before

Luke viii.
40-42, 49-
56.

Healing
of the
Woman
with an
Issue of
Blood.
Mark v.
25-34.
Matt. ix.
20-22.
Luke viii.
43-48.

Him and made a full confession. Jesus would not allow her to depart without correcting her, as yet, imperfect and superstitious faith. He first told her that it was not the mere touch of His garments, but the personal trust in His power which such a touch implied, to which she owed her recovery: 'Thy *faith* hath saved thee'; He then bade her depart in peace assured of her complete cure.

While this incident was taking place tidings were brought to Jairo that his child was dead, so that there was no further occasion to trouble the Teacher. Jesus, overhearing¹ the announcement, reassured the father with the words, 'Fear not, only believe.' He allowed none to accompany Him to the house of the ruler except Peter, James, and John, wishing probably to avoid at such a time any intrusion on the privacy of domestic grief.

This is the first occasion on which we hear of these three disciples being singled out from the rest of the Twelve; but it would seem that just as the Twelve had been selected from a larger number of disciples, so from now these three began to form an inner circle, which was admitted to a special share of intimacy with Jesus.

They found the house filled already with the din of wailing relatives and friends, as well as of the hired mourners and flute-players, which formed the usual accompaniment of an Eastern mourning. Jesus, to whom all this 'pageantry of woe' was evidently distasteful, rebuked the tumultuous mourners, telling them that the child was not really dead, but only sleeping—a statement which was met with derisive laughter. Having expelled the crowd, He took with Him into the chamber of death only the parents and the three

¹ Or 'not heeding,' R.V. text (*παρακούσας*).

disciples. On His entry He took the child by the hand with the words 'Talitha cumi,' interpreted by St. Mark as, 'Damsel, I say unto thee, Arise.' Immediately, to the intense astonishment of those present, the girl arose and walked. Jesus impressed on the witnesses of the miracle a strict injunction of silence—a command which had, probably, more effect in this than in most cases, since it would fall in with the natural desire of the parents to avoid notoriety or idle curiosity. Probably the actual facts were not generally known, since no reference is made to the effect produced on any except the eyewitnesses. No doubt the idea which got abroad was that the result had proved that Jesus was right, and that the child was really only in a swoon. In this way He escaped the embarrassment which the excitement aroused by the miracle would otherwise have produced. His further command to give the child food was, no doubt, intended to show the parents that she was fully restored to normal existence, and that life must now be supported by those ordinary means, which in the excitement of the moment were liable to be forgotten.

We can see how the preceding miracles must have afforded to the disciples a gradually deepening insight into the power of Jesus. The calming of the storm proved that even the forces of nature were subject to His authority; the cases of the maniac and the woman with the issue of blood showed them that no form of physical disease was so violent or so deep-seated as to be beyond His power to heal; while, finally, the raising of the ruler's child revealed to the three, who were admitted to see the miracle, that their Master was supreme even over death itself.

The Effect
of these
Miracles
on the
Disciples.

Though no other instance of Jesus raising the dead

The Rais-
ing of the
Widow
of Nain's
Son.
Luke vii.
11-17.

was recorded in the Marcan tradition, St. Luke relates another miracle of the kind. Jesus was on one occasion entering Nain, a small town to the south-east of Nazareth, accompanied by a large concourse of people. As they reached the gates of the city, they were met by a funeral *cortège* bearing out to burial a young man of the town. The circumstances of the case gained an added pathos from the fact that he was an only son, and his mother was herself a widow. Moved with compassion, Jesus bade her 'weep not.' He first touched the bier, which would be made probably of wickerwork, as a sign to the bearers to halt. He then addressed the dead man with the words, 'Young man, I say unto thee, Arise.' On an instant the dead man sat up and began to speak, and he was restored by Jesus to his mother alive and well.

We notice that here, as in the case of the ruler's daughter, the recovery is marked by no gradual stages, but life is at once completely restored by the mere word of Jesus, without involving any apparent physical or mental strain on His part. This distinguishes these raisings from the dead from similar miracles in the Old Testament recorded of Elijah and Elisha.

The miracle created a deep impression; the word went forth that God had indeed visited His people once more by the sending of this mighty prophet. It is said that the news spread over 'the whole of Judaea and the region round about,' where we must probably understand 'Judaea' to stand for all Palestine, including Galilee, in accordance with the wider sense in which the term is used by St. Luke. We cannot be certain at what point in the Galilean ministry this miracle should be placed. In St. Luke's narrative it stands between the healing of the centurion's servant and the message

of the Baptist. The best supported reading, 'It came to pass soon afterwards (*ἐν τῷ ἐξῆς*),' leaves the connexion of the incident with what precedes quite vague. Probably St. Luke, finding the narrative in one of his sources with no clear indication of time, placed it in this position from a desire to supply an instance of raising the dead, to which the words of Jesus' message to the Baptist (*νεκροὶ ἐγείρονται*) might refer. We notice that in the case of this raising Jesus makes no attempt to keep it a secret; the act is done publicly, in the presence of the crowds both of His own disciples and of the mourners, who were following the funeral. It may have been that the circumstances of the case rendered any attempt at secrecy impossible; yet if, as has been sometimes suggested, the miracle took place just when Jesus was on the point of taking His final departure from Galilee, there would not be the same object in avoiding publicity. It is perhaps best for this reason to place the miracle at the close of the Galilean ministry.

These acts of raising the dead offer a peculiar difficulty to the minds of modern readers. At the same time we must remember that the contemporaries of Jesus did not draw the same distinction between the restoration of the dead and other miracles as seems natural to us. This is shown by the comments which passed from mouth to mouth on the healing of the widow's son. Men saw in it indeed a proof that Jesus was a successor of the prophets of old, but not that He wielded powers which were in themselves superhuman.

When we turn to a general consideration of these miracles, we notice that the raising of the young man of Nain is recorded only by St. Luke, and the narrative has on that ground sometimes been regarded as open

Considerations as to these Miracles.

to suspicion. Yet no reader can fail to be impressed by the vivid and life-like character of the account. To suppose this to be due to the descriptive powers of the Evangelist or his source is utterly incompatible with either the literary capacity of the age or the conditions under which our Gospel narratives were produced. It has been suggested that both the Synoptic miracles were really cases not of death, but of trance or suspended animation. On this view, Jesus alone, either by more accurate diagnosis or by a superhuman knowledge, in either instance recognized that the death, of which all others were assured, was, in fact, only apparent. Yet the balance of probability against the supposition that one who was regarded as dead should be in a state of trance is in any particular case very great; but when we have two such instances, it becomes almost incalculable. On the whole, we must conclude that any rationalistic explanation seems exposed to far greater difficulties than the simple, straightforward narrative of the Evangelists.

Rejection at
Nazareth.
Mark vi.
1-6.
Matt. xiii.
53-58.
Luke iv.
16-30.

These miracles could not fail to make the fame of Jesus still more widely known. Throughout Galilee the popular enthusiasm in His favour ran higher than ever before, and the inclination to espouse His cause became still more marked. One exception only was there to the general welcome accorded Him; at Nazareth His fellow-townsmen refused a hearing to His message, and expelled Him from their borders. Possibly, the preference given by Jesus to the neighbouring Capernaum over His own town may have made the Nazarenes less inclined to receive Him. At any rate, they would not accept the claim to a unique Divine mission put forward by One, the circumstances of whose early life, education, and family were well known to them. Their

want of receptivity rendered any healing ministry among them impossible for Jesus, so that, we are told, 'He *could* there do no mighty work, save that He laid His hands upon a few sick folk, and healed them. And He marvelled because of their unbelief.' We have in this statement a proof of what also appears from other instances, that the healing power of Jesus was in some way dependent on the spiritual condition of the recipients. The account of His preaching on this occasion is most fully related by St. Luke. Entering into the synagogue on the Sabbath, He was invited to read the lesson and give the address on the passage read—an office which any qualified teacher present might be asked to perform. He chose for a text on which to found His discourse the passage in which the prophet of the Exile declares himself anointed to proclaim to the captives in Babylon the good news of deliverance and restoration, and the approach of a time of gladness, such as that of the year of Jubilee, 'the acceptable year of the Lord.' This passage He declared to be now fulfilled in Himself. St. Luke's summary leaves us to conjecture the exact line of exposition which He adopted in setting forth His claims. But we read that the effect produced on His fellow townsmen was one of mingled admiration and incredulity. Jesus, however, saw clearly the treatment which He must expect from those thus prejudiced against His message. They would doubtless, He told them, address to Him the proverb, 'Physician, heal Thyself'; bidding Him repeat in His own country the wonders reported of Him from Capernaum, for indeed, He declared, 'No prophet is acceptable in his own country.' He then proceeded to justify His action in having preferred Capernaum to His own town, by citing the cases of Elijah and Elisha, to show that the

Mark vi.
5, 6.

Isa. lxi. 1.

prophets of the Old Covenant had performed their miracles for those outside the borders of their own country. The references, doubtless, were intended also to hint that a yet wider scope was destined for His ministry in the future. This line of argument stung His hearers, already unfavourably disposed towards Him, to fury: dragging Him out of their city, they tried to cast Him down from the brow of the hill. Jesus, however, 'passing through the midst of them went His way.' St. Luke's narrative leaves it open whether this escape is to be regarded as miraculous, or whether His assailants, overawed, as on other occasions, by the calm majesty and dignity of His demeanour, were thereby rendered powerless to execute their murderous purpose.

St. Luke places the visit to Nazareth at the opening of the Galilean ministry. A comparison, however, of the two accounts leaves little doubt that he refers to the same visit as that which occurs at this point in the Marcan outline, though it would seem that St. Luke is drawing from an independent source. In either case mention is made of the surprise which the preaching of Jesus produced on His fellow countrymen. This would be unaccountable if His claims had been already presented to them in a similar way on a previous occasion. The visit, too, is clearly out of place in its present position in St. Luke's Gospel, since the reference to miracles at Capernaum implies a considerable period of previous activity. But the contents, as far as we have them, of the sermon itself prove still more conclusively that this visit cannot be placed at the very opening of the Galilean ministry. It may indeed be doubted in what sense the claim that the prophecy of Isaiah was fulfilled in Him would be understood by His hearers; but even such a veiled Messianic revelation as it implies

would be improbable at the very outset of the ministry. We notice, too, that St. Luke passes over the visit where it occurs in the Marcan outline, which looks as if he considered it identical with that which he had already recorded. Possibly he placed this visit at the outset of the ministry, as affording a foreshadowing of the final rejection which Jesus would meet. So, too, the address in the synagogue at Nazareth, standing thus in the very forefront of the ministry, would serve as a sort of manifesto, revealing the conception which Jesus entertained of His Messianic mission: and so in this position it would in this Gospel answer the same purpose as that assigned by the first Evangelist to the Sermon on the Mount. At the same time, we must not exclude the possibility that Jesus did also visit His native town quite early in the Galilean ministry, and that to that extent St. Luke's account has an historical basis. In that case, he has referred to this visit, of which probably no details had survived, incidents which really took place at the visit later in the ministry.

If we place the visit at the point where it occurs in the Marcan outline, we are led to modify the conception which we might otherwise have formed that the synagogues had by this time been completely closed to Jesus by the prejudice of the religious authorities.

We have now very nearly reached the climax of the public ministry of Jesus. In the next chapter we shall see His popularity with the Galilean crowd reach its highest point with the miracle of feeding, and shall be able to trace the beginnings of its decline.

CHAPTER X

THE CRISIS OF THE GALILEAN MINISTRY

Circuit in Galilee.—Mission of the Twelve.—Mission of the Seventy.—Teaching to Disciples.—The Three Aspirants.—Jesus and Herod.—Woes.—Return of Disciples and Hymn of Praise.—Feeding of Five Thousand.—Walking on Sea.—Miracles.—Dispute on Tradition.

MARK vi. 7-16, 30-56, vii. 1-23; MATTHEW viii. 19-22, ix. 35-38, x, xi. 20-30, xiv. 1, 2, 13-36, xv. 1-20; LUKE ix. 1-17, 57-62, x. 1-24, xii. 2-9, 11, 12, 51-53, xiii. 31-33; JOHN vi. 1-21.

The Crisis
of the
Ministry
in Galilee.

THE turning-point of the Galilean ministry was now at hand; it is probable that Jesus Himself had already realized what its issue must be. His breach with the Pharisees and religious leaders was growing every day deeper and more irreparable. As yet, it is true, the mass of the people seemed to be inclined to espouse His cause; indeed the outward enthusiasm, aroused among the populace of Galilee by His teaching and miracles, was rapidly growing in intensity. But yet He must have seen that such support rested on a radical misconception of His Person and His views; the character of the popular Messianic expectation remained unchanged. Everywhere He found evidence that the people had completely failed to enter into His more spiritual ideas as to the nature of the Kingdom of God;

while He and His hearers used the same terms, they attached to them an entirely different meaning. The people still looked for Him to come forward as an earthly king in such a way as to gratify their materialistic hopes. Under such circumstances the final rupture could not be long delayed; when once the populace realized that He would never consent to fulfil their Messianic ideals, their support would be gone, even if they did not actually turn against Him.

Knowing that the days of His public ministry were numbered, Jesus doubtless wished meanwhile to provide that an opportunity should, as far as possible, be given to all the Galileans to receive His message. With this end He Himself once more entered upon an extended tour of preaching throughout Galilee; but it was impossible in the brief time that remained for Jesus Himself to traverse the whole district. He therefore took a further step towards giving a wider range to His proclamation by calling to Him the Twelve and sending them out to act as His messengers. His object in so doing He explained to them in the words: 'The harvest is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.' This saying was doubtless a proverbial one, meaning that now, when the time was come for reaping the harvest which His preaching had sown, fresh labourers had to be called in for the task. Thus the temporary mission of the Twelve served to carry the Messianic call of Jesus far more widely throughout Galilee; at the same time our Lord doubtless wished thereby, in view of their future work, to train them to act independently of Him. For this purpose He invested them with power to expel the demons, and to heal the sick. These miraculous powers would serve as their credentials; as in the case

Circuit in Galilee. Mark vi. 6^b. Matt. ix. 35. Luke xiii. 22.

Mission of the Twelve. Mark vi. 7. Matt. ix. 36-x. 1. Luke ix. 1.

of the healing activity of Jesus, they would have the effect of attracting attention to their preaching, and would afford a proof to the beholders that the grace of God was indeed at work among them.

Instruc-
tions
to the
Twelve.
Mark vi.
8-11.
Matt. x.
5-15,
40-42.
Luke ix.
1-5.

In His address to the Twelve on sending them forth, Jesus laid down the scope and objects of their mission, and the lines on which they were to proceed. They were not to instruct men, as Jesus did, as to the nature and meaning of the Kingdom of God—their own conceptions were as yet too crude for such a task—but merely to act as heralds (*κηρύσσειν*), proclaiming its approach. As regards the extent of their ministry, they were not to go 'into any way of the Gentiles' or even 'to any city of the Samaritans,' but to confine their preaching to the 'lost sheep of the house of Israel.' They would therefore select those cities where the population was predominantly Jewish; in so doing they would only be observing the limitations which Jesus imposed on His own teaching. For personal equipment they were to take only the barest necessities; for all further supplies they were to be dependent on the hospitality which they should receive. The command to set out thus lightly clothed and shod impressed upon them the urgency of their mission, and reminded them that it had but a temporary character.

Jesus further gave them full instructions as to the methods which they were to adopt in their proclamation of the good news. They were not to attempt to make known their message by public preaching, either in the synagogues or in the open air, as Jesus Himself was accustomed to do; they were to deal rather with individuals. At each city which they entered, they were, after inquiring who in it was worthy, to select one house, and throw themselves on the hospitality of the

inmates ; if they were well received, they were to remain there during their stay in the city, and not to move from house to house ; thus they were to proclaim their message in family circles, starting in those likely to be ready to receive it. On their journey they were to greet none by the way ; this prohibition being intended to remind them that they were on God's work ; hence so sacred was their mission, and so urgent in its character, that it would brook no delay even for the interchange of ordinary courtesies. Each house that they entered they were to greet with the blessing of peace. In the case of any house or city which refused to receive them, they were on leaving it to shake off the dust from their feet as a testimony of the guilt which it had thereby incurred ; upon such a city the judgement should be heavier than that upon Sodom and Gomorrhah. Such was the sanctity of their commission, that he that received them was indeed receiving Jesus Himself, and in receiving Him was receiving the Father who sent Him. For, Jesus declared, 'He that receiveth a prophet in the name of a prophet,' i.e. out of respect to his position as a prophet, or 'receiveth a righteous man in the name of a righteous man,' i.e. because he is a righteous man, should himself receive an equivalent reward.

The Twelve then set out on their mission, and Jesus was left to carry on His own ministry unattended. Hence we naturally hear no details of this final circuit throughout the villages of Galilee. Thus, by this multiplication of the agents, the proclamation of Jesus—'the kingdom of heaven has come'—must have been carried over almost the whole of Galilee.

In addition to this mission of the Twelve, St. Luke records another sending out of disciples, which he places near the beginning of his 'great insertion.' In this

Mission
of the
Seventy. (?)
Luke x.
1-12.

instance Jesus appointed (ἀνέδειξεν) seventy, and sent them forward to prepare for Him in every village and place which He intended to enter on His journey towards Jerusalem. The Evangelist records an address containing instructions to these disciples, very similar to those already given to the Twelve. It is somewhat difficult to account for this second mission, and the view not unnaturally suggests itself that we have here only a duplicate of the former account; since (a) we have no other traces in the Gospels that so large a body of the followers of Jesus had reached a sufficiently advanced stage of discipleship to be fit to undertake an independent mission of this character: (b) in the Gentile tradition the number seventy, regarded as typical of the nations of the earth, might not unnaturally be substituted for the number twelve, standing for the tribes of Israel. On the other hand, it is to be noticed that in other instances St. Luke seems to avoid the repetition of similar narratives, probably because he considered himself able to identify them as variant accounts of the same incident, as in the case of the two miracles of feeding; thus it would seem that the Evangelist himself, at any rate, thought that two distinct missions actually took place. In that case, it is quite possible that St. Luke has referred to the sending out of the Seventy instructions actually given to the Twelve. We may then suppose that the mission was of a less official and formal character than the preceding had been; the work of those sent out was not to preach, but merely to carry before the news of Jesus' own approach. It was the usual practice of Jesus to put men's characters to the test and to draw out their capacities, by setting them some work to do for Him.

the instructions given to the Twelve and to the Seventy is involved in considerable obscurity. The following seems at least a possible explanation of the origin of the two accounts.

There existed two independent traditions of a discourse spoken by Jesus at a sending forth of disciples; one of these was preserved in the brief account of St. Mark of the mission of the Twelve. But, besides this, the second source contained a fuller and more detailed address, the contents of which proved it to refer to a similar occasion. This, however, had only some general heading, not stating to whom the discourse was actually addressed. St. Matthew, following his usual method of procedure, combined into one address to the Twelve the discourse in St. Mark, and that from the Logia preserved by St. Luke, together with other teachings to the disciples found in St. Mark xiii and different passages in St. Luke¹. St. Luke, on the other hand, kept the two accounts in St. Mark and the Logia distinct, referring the latter to another sending out of disciples. Possibly there existed in the Gentile churches a tradition of a mission of seventy disciples during the course of the ministry of Jesus.

Inserted in the address to the Twelve in St. Matthew we find a large fragment of discourse, which clearly out of place in its present position, as its contents obviously have reference not to a temporary mission, such as that on which the disciples were now engaged, but to the circumstances of their wider life-work, which lay before them after the departure of Jesus. It warns them of the treatment which they are to expect at the hands of men, when they set out on their task of proclaiming the Kingdom, and the course

Connex-
ion of
these
Accounts.

Further
Teaching
to Dis-
ciples.
Matt. x.
16-39.
Luke xii.
11, 12, 2-9,
51-53.

¹ See J. A. Robinson, *Study of the Gospels*, p. 86.

of policy which they are to adopt. Part of the discourse appears in St. Luke as an address to disciples spoken on a separate occasion (chap. xii), though it is there said to have been spoken in the presence of 'many thousands of the multitude,' which in view of the character of its contents is manifestly improbable.

Jesus opened this address with a warning, which may have been a proverbial saying, that His followers are to combine the wisdom of the serpent with the harmlessness of the dove; they must be prepared for persecution at the hands of men; even their nearest kinsfolk would turn against them; endurance to the end should be the test of the true disciple; they were to go on undeterred by opposition, when persecuted in one city flying to another; for, indeed, they should not have 'completed' the cities of Israel until the Son of Man should come—clearly a reference to the destruction of Jerusalem. (We notice that, as yet, no hint is given that their preaching is to be extended beyond the Chosen Race.) They must, indeed, expect the same treatment as that accorded to their Master; that teaching, which He had now given them in secret, they were then to proclaim to all men without reserve, upon the housetop; they were not to fear men, who had power over the body only, but God, who could destroy eternally body and soul alike; hence, they were to go forward in confidence, knowing that they were in the keeping of Him, without whom not a single sparrow falls to the ground, and by whom the very hairs of their head were numbered. If they boldly acknowledged Him on earth, He would acknowledge them before the hosts of heaven hereafter. Jesus then explained to them why it was that they must expect opposition; for He came not to send peace on earth; rather it was His mission to be

the great divider. By His coming He forced all men to range themselves on one side or the other, in support of, or in opposition to, His claims. Thus, as compromise was impossible, they must be prepared to desert all that they held dearest for His cause. Jesus concluded with the oft-repeated announcement of what following Him would mean for the true disciple; he must be prepared to share the lot of Jesus Himself: 'He that doth not take his cross and follow after Me, is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it.'

In connexion with this address we may notice a passage, placed by St. Luke early in his 'great Insertion,' which illustrates the conditions demanded by Jesus of those who would become His disciples. The Evangelist, or his source, has placed together three instances, the first two of which are also preserved by St. Matthew, occurring no doubt at various times in the ministry, which show the dealings of Jesus with different individuals who aspired, or were called, to join the band of His personal followers. On one occasion when a certain man, said by St. Matthew to have been a Scribe, offered to follow Him whithersoever He should go, Jesus warned him to consider what such an offer would involve: 'The foxes have holes, and the birds of the heaven have nests; but the Son of Man hath not where to lay His head.' The next case is of one summoned by Jesus Himself to follow Him. When the man asked first to be allowed to go and bury his father, he was met by the reply, seemingly almost unfeeling in its severity, 'Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.' Whether the man's words meant that his father was actually waiting burial at home, or only that he wished to be

The three Aspirants to Discipleship. Luke ix. 57-62. Matt. viii. 19-22.

allowed to tend his declining years before answering the summons of Jesus, the force of our Lord's saying is clear enough. For him who had received the call of Jesus there could be no delay in answering it; the claims of God's work were urgent and paramount. To those claims even the duties of natural piety must give way; the (spiritually) dead must be left to bury their own dead. In the last case a man asked to be allowed to bid farewell to his friends at home before following Jesus. Our Lord, however, in whose view such a request implied a want of the whole-hearted self-devotion which He required in all His followers, replied with the rebuke, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.'

The Fears
of Herod.
Mark vi.
14-16.
Matt. xiv.
1, 2.
Luke ix.
7-9.

The extended activity of Jesus and His disciples, to which the mission of the Twelve gave rise, brought the fame of His works, together with the conflicting speculations which prevailed as to His Person, to the ears of Herod. The news aroused in his guilty mind the superstitious dread that, in the Person of Jesus, John, whom he had beheaded, was risen from the dead, and inspired the tetrarch with a desire to see Him for himself. In his case superstition seems later to have passed into enmity, as we hear how, on one occasion, the Pharisees reported to Jesus a design on the part of Herod to kill Him, should he seize Him in his territory. Jesus, however, in reply told them, 'Go and say to that fox' that His ministry would go forward undeterred by his threats, until the third day, i.e. until the time assigned by the Divine Counsels for its completion was fulfilled. Here the term 'fox' is used by Jesus with reference to the craftiness displayed by Herod in this attempt to get rid of Him from his territory by the threat mentioned.

Jesus'
Message
to Herod.
Luke xiii.
31-33.

St. Matthew places at this point an address in which Jesus, reviewing the results of His ministry, passes a stern condemnation on those cities of Galilee which had been the principal scene of His activity. In proportion to the greatness of their opportunities should be the severity of the retribution which should fall upon them. Thus Chorazin and Bethsaida should fare worse than Tyre and Sidon, Capernaum than Sodom in the day of judgement; the latter town especially, His own city, should be visited with the judgement pronounced by Isaiah; as it was exalted to heaven by the presence of Jesus, so should it be cast down to hell by the heavy judgement which it should incur.

Woes on
Cities of
Galilee.
Matt. xi.
20-24.
Luke x.
13-15.

Isa. xiv.
13-15.

Jesus had doubtless appointed a time and place at which His apostles should meet Him and report the results of their mission. There they assembled and rendered to Him a full account of their work and teaching. Their success, they reported, had surpassed their own expectations; they particularly mentioned that in His name they had been able to subdue even the demons. Jesus declared that in their success He perceived the overthrow of the power of evil. He had, He declared, seen the fall of Satan from heaven, as sudden and as unmistakable as the descent of a flash of lightning to earth; but He bade them rejoice, not so much in this victory over the powers of evil, as in the assurance that their names were now enrolled as citizens in the heavenly Kingdom.

Return
of the
Disciples.
Mark vi.
30.
Cf. Luke x.
17-20.

He then gave expression to His deep joy in a hymn of grateful thanksgiving to God. In no other utterance in the Synoptic Gospels does Jesus reveal so fully His consciousness of His absolute sympathy in will and purpose with the Father; in fact, in style and tone the utterance is closely akin to the discourses of the Fourth

Hymn of
Praise.
Matt. xi.
25-30.
Luke x.
21-24.

Gospel. He thanks the Father that the Divine Revelation had been hidden from the wise and prudent in the world's estimation, the Scribes and religious teachers of the nation, and revealed to these simple Galileans, babes in knowledge. Such was, in truth, the Father's will; yet even these could not entirely enter into His purposes, since none but the Father fully knew the Son, just as none could fully know the Father and share His purposes save the Son Himself, and those to whom He willed to reveal the Father and make known His will. Then, looking out, as it were, in loving compassion on the world of men, as He beheld it, wearied and heavy-laden with the burden of sin and failure, yet receiving no help or sympathy from the hard formalism and barren orthodoxy of the religious teachers of the day, He addressed to them His well-known and tender summons, declaring that if they would turn to Him, and, throwing off the bondage of hard dead rules, take in its place His light and easy yoke, and entering His service learn His meek and lowly temper, then they should indeed find the rest which their wearied souls needed, the satisfaction of all their religious cravings.

The Feed-
ing of
the Five
Thousand.
Mark vi.
31-44.
Matt. xiv.
13-21.
Luke ix.
10-17.
John vi.
1-13.

The place where the disciples rejoined their Master must have been some well-known resort of Jesus. St. Mark relates that there were many coming and going, and so absorbing were the demands made upon His time that they had not even leisure to eat. He, therefore, bade the Twelve withdraw with Him into a desert spot, where they might enjoy greater privacy, and secure the rest, both physical and mental, which He saw that they needed after the trying and exciting experience through which they had passed. Yet, once again, their intention was defeated by the persistence of the people, who marking their departure followed

them in crowds from every quarter. As Jesus beheld them, His heart was touched with compassion for these hungering souls, 'like sheep without a shepherd,' and, sacrificing His own intended period of privacy, He devoted the day to teaching them.

The large numbers which collected on this occasion are accounted for by the statement in the Fourth Gospel, that it was the Passover season. This falls in with the incidental allusion in St. Mark to 'the *green grass*' on which the crowds sat. Thus it would be a time of general holiday, when no work was being done, while the numbers may very well have been increased by pilgrims on their way to the feast at Jerusalem. The ensuing miracle is fully related in all four Gospels. The multitude, engrossed in listening to Jesus, stayed on, heedless of the flight of time and the approach of the evening. As the day began to close in, the disciples came, and requested Him to dismiss the crowds, since provision could not be made for them there in a desert place. In reply to an inquiry of Jesus, they reported that they had no more than five loaves and two small fishes, carried by a young lad, these being probably the supply for the evening meal of our Lord and His company. Jesus bade them range the crowds on the green grass in groups of hundreds and fifties; the impression produced by these groups, with their bright-coloured costumes, on the eye of the beholder was that of a number of garden-plots (*πρασιαί*, Mark vi. 40). Jesus performed the part of the head of the family in blessing the meal. He then gave the loaves and fishes to the disciples to divide among the crowds. The provisions thus distributed proved sufficient to satisfy all, while the broken fragments remaining over filled twelve stout wicker baskets (*κόφινοι*).

The miracle is related in both the Marcan outline and the Fourth Gospel with a vividness of detail and a minuteness of description as to points of time and place which must be due to an eyewitness. It has an important bearing on the progress of the ministry in Galilee, since it led to the sudden outburst of popularity and the subsequent falling away of the populace from the cause of Jesus, which proved the crisis of His public career. The Fourth Gospel brings out more clearly than any of the other accounts the deep impression produced by the miracle on the minds of the people. The act aroused the general enthusiasm to the highest pitch, falling in, as it apparently did, with a prevalent expectation that the Messiah at His coming would perform a miracle similar to that of the feeding by the manna. Such a proof dissipated the former hesitation to accept the claims of Jesus. The crowd resolved to take the matter into their own hands and compel Him, even against His will, to place Himself as Messianic King at the head of a popular rising. Never before in the ministry had such an opportunity presented itself. Jesus had only to speak the word, nay, merely to let matters take their course, and a general uprising in His favour throughout Galilee was assured. He Himself realized doubtless what refusal of the popular homage at this moment would mean for Him; if He disappointed the people's expectation now, their support would be lost for ever, and the hierarchy would be left to work their will upon Him. Yet He did not for a moment waver; He first compelled His disciples to enter a boat and put out on the lake, that they might be out of reach of the danger of being carried away by the popular excitement, while He Himself then proceeded to dismiss the crowds.

Effects
of the
Miracle.
John vi.
14, 15.

In view of this new and important development of His ministry, Jesus retired into a mountain to pass the night in solitary prayer. The disciples meanwhile were toiling on the lake, making little way against a head-wind. It is not hard to imagine the bewilderment produced on their minds by the enforced and unexpected separation from their Master, and the exciting events and scenes of the day through which they had just passed. Suddenly they descried through the darkness the form of Jesus walking on the sea; in their alarm they believed it at first to be an unearthly apparition, until they were reassured by the tones of His voice, 'Be of good cheer: it is I; be not afraid.' No sooner had they received Him into the boat than the wind dropped, and they found themselves at once at the land. This may well mean that, to the mind of the Evangelist, in the presence of Jesus all danger was forgotten, and he lost count of time for the rest of the crossing. This would appear to be a 'miracle of instruction.' By leaving His disciples to cross the lake alone, and then in their hour of need revealing Himself to them, Jesus doubtless was training them to realize His continual presence with them and to trust at all times to His help. St. Matthew adds that Peter was, at his own request, bidden to come to Jesus on the water, but that, losing courage in face of the wind, he began to sink, and was saved by Jesus, who rebuked him for his failure of faith. This incident is not found in the Marcan source, where we naturally look for Petrine reminiscences; as it is also wanting in the Fourth Gospel, it seems likely that it is due to a confusion with the incident related in John xxi after the Resurrection, since the circumstances of the two bear a good deal of external resemblance. The incident has been sometimes thought to

Walking
on the Sea.
Mark vi.
45-52.
Matt. xiv.
22-33.
John vi.
16-21.

John xxi.
7.

be a typical representation of the subsequent fall of the apostle.

St. Matthew relates that, on their reaching land, those in the boat, meaning apparently the disciples, came and worshipped Jesus, declaring their belief in Him as the 'Son of God.' No mention of this confession occurs in the Marcan tradition. Still it is in no way improbable that the disciples, impressed as they must have been by the two miracles which they had witnessed, should at such a moment have acknowledged their Master as Messiah, if not actually as Divine; yet this fell short of the deliberate confession made through the mouth of Peter at Caesarea Philippi, at a time when the tide had clearly turned, and the cause of Jesus was no longer espoused by the populace.

Return to
District of
Gennesa-
ret, and
Miracles.
Mark vi.
53-56.
Matt. xiv.
34-36.

On their arrival at the district of Gennesaret, the crowds quickly collected again; from every quarter came those bringing sick and diseased friends to be healed. Indeed, throughout this period of the ministry escape from this continual pressure seemed impossible for Jesus; wherever He went, in villages or country alike, He was thronged by numbers, who sought merely to touch His garment in order to receive a cure.

Dispute
on Tradi-
tion.
Mark vii.
1-23.
Matt. xv.
1-20.

Yet, side by side with this popularity, the severance from the religious classes continued to increase. We hear now of a new occasion of conflict; but in this case we find associated with the local Scribes a deputation from the leading classes at Jerusalem. The present controversy was called forth by the attitude of Jesus to those frequent ceremonial ablutions which were the distinctive feature of Pharisaic religion. The Pharisees, true to their name¹, taught that the primary object of the strict Jew should be to avoid contact with all persons

¹ Literally 'separated ones.'

or things which were Levitically unclean. With this end they had laid down a code of minute regulations as to the ablutions required after such contact with the ceremonially unclean as must necessarily be incurred in business or society; these, not being commanded in the law, they claimed to base on oral tradition. They now charged the disciples of Jesus with failing to observe these regulations. Jesus replied by turning the attack on themselves; they, in pretended deference to their human traditions, set aside the direct command of God, as was shown in their violation of the fifth commandment. Thus they evinced the spirit, denounced of old by Isaiah, of those who rendered God a service of the lips but not of the heart, placing the commands of men above God's ordinances. He then turned and addressed the multitude, calling their attention to the importance of the principle which He was about to lay down, by prefacing it with the words, 'Hear Me all of you, and understand.' He declared that not pollution from without, but that which comes from within is the true source of defilement to a man; that it was not ceremonial but moral uncleanness that they were to shun. So entirely novel and antagonistic to the current teaching of the day was such a view, that His disciples came afterwards and asked Him for a further explanation. In reply, He told them that the Pharisaic regulations must give way, since they were based solely on human laws and not Divine commands. He came, indeed, to do away with all that went beyond the Divine law. 'Every plant which My heavenly Father planted not, shall be rooted up.' Being further questioned by Peter as to the meaning of the utterance to the people, which still seemed to him enigmatical, Jesus pointed out explicitly

Isa. xxix.
13.

that the true distinction of clean and unclean was a moral one; the real source of defilement was not anything outside a man, but his own heart. This utterance, in fact, cut at the root of the old ceremonial system. St. Mark, recognizing this, calls attention to the true significance of the principle by inserting the note, '(This He said,) making all meats clean.'

General
Summary.

Thus in this chapter we have seen the popularity of Jesus in Galilee reach its highest point; from now we begin to trace its decline. With the miracle of feeding the crisis had come and gone. The populace had been ready, even eager, to take the decisive steps to place Him on the throne of David; Jesus had deliberately refused to avail Himself of the opportunity, and had put aside their homage. From now, at any rate, the people began to realize that His Messianic ideals and their own moved on entirely different lines. At the same time, by His teaching on ceremonial purification, striking, as it did, at the most cherished principle of current Judaism, He had made the rupture with the religious teachers absolute and irreparable. Thus, with the national leaders resolved on His overthrow, and the tide of the people's favour from now gradually beginning to ebb, there could be but one end to the ministry: though this was as yet perceived by Jesus alone, He, at least, was under no delusion as to the inevitable issue.

CHAPTER XI

THE CLOSE OF THE MINISTRY IN GALILEE

Journey to Tyre and Sidon.—The Syrophenician Woman.—
Healing of Deaf Man.—Feeding of Four Thousand.—
Request for Sign.—Leaven of Pharisees.—Healing of Blind
Man.—Peter's Confession.—Prediction of Sufferings.

MARK vii. 24-37, viii, ix. 1; MATTHEW xii. 38-42, xv.
21-39, xvi; LUKE ix. 18-27, xi. 29-32, xii. 1, 54-59;
JOHN vi. 66-71.

JESUS had now, as we have seen, brought to a close His public ministry in Galilee. From this time forward His attention was more exclusively devoted to the direct instruction of the Twelve. His previous attempt to withdraw with them into seclusion having been frustrated by the zeal of the crowd, He now retired in their company far away beyond the north-western border of Palestine into the district of Tyre and Sidon. His desire that their coming should remain unknown is clearly brought out by St. Mark, who says that 'He entered into a house, and would have no man know it.' Yet even in these quarters this privacy could not be maintained. A certain woman, 'a Greek, a Syrophenician by race,' that is to say, a descendant of the original Canaanite inhabitants of Palestine, who dwelt in the part of Phoenicia belonging to Syria, but who herself spoke the Greek tongue, hearing of the arrival

Journey to
District of
Tyre and
Sidon.
The Syro-
phoeni-
cian
Woman.
Mark vii.
24-30.
Matt. xv.
21-28.

of Jesus, sought Him out to intercede with Him on behalf of her daughter, who was possessed with an unclean spirit. She followed the party with loud cries as they left the house. Jesus was reluctant to grant her request; to do so would naturally lead to other like applications, and so would cause interference with the seclusion which was the object of His coming; but, besides this, to do a miracle for this heathen woman would violate the principle which He had laid down for Himself, of strictly limiting His ministry to members of the Jewish race. Her use of the Messianic title 'Son of David' has been held to show that she was a 'God-fearing' proselyte; but it is very doubtful if any such inference is to be drawn from this form of address. Jesus at first met her request with complete silence, and when her repeated cries led the disciples to appeal to Him to dismiss her, declared, 'I was not sent but unto the lost sheep of the house of Israel.' Even when casting herself at His feet she renewed her entreaty, He only repeated the ground of His refusal by the words, 'It is not meet to take the children's bread and cast it to the dogs.' Some lay stress on the diminutive here employed (*κυνάρια*), which denotes strictly not the dogs who prowl about the streets of an Eastern city, but the house-dogs living with the family. In any case, the woman found in the term a gleam of hope; for she retorted by urging that even the dogs have their place in the household, that they are at least entitled to the crumbs which fall from the table of their masters. In view of her importunity Jesus no longer held to His refusal; possibly, indeed, His reluctance had been throughout only assumed, in order to prove the extent of her faith. Finding that she stood the test, He bade her 'for this saying go thy way,' assuring her that the devil had

departed from her daughter. The woman, accepting without question the mere assurance of Jesus, returned home to find the child cured. We have here the only case in the Gospels where Jesus had to deal with one who was probably a Gentile in every sense. By the attitude which He adopted, He made it clear that the favour granted was of a quite exceptional character, and not to be considered as in any way interfering with the strictly Jewish limitation of His own ministry. At the same time, a possible hint of a future extension of the Gospel beyond the Chosen Race may be traced in the words, 'Let the children *first* be filled.'

Possibly a report of the miracle got abroad, and hastened their departure from this locality.

Leaving the borders of Tyre Jesus now journeyed north through Sidon; thence turning inland He passed southwards down the east bank of the Jordan, along the region of Decapolis, to the east side of the Sea of Galilee. This *détour* probably served to secure the opportunity for privacy which He sought for Himself and His disciples.

Journey
through
Decapolis
and Heal-
ing of a
Deaf Man.
Mark vii.
31-37.
Matt. xv.
29-31.

Here took place the cure of a man who was deaf and 'had an impediment in his speech.' St. Mark, who alone records the miracle, notes one or two peculiar features in Jesus' treatment of this case: to avoid publicity He led the man aside from the crowd; He then first placed His hands in his ears and touched his tongue, and looking up to heaven sighed and said the Aramaic word 'Ephphatha, that is, Be opened'; only then were his hearing and speech completely restored. This use of external signs was probably intended to draw out the requisite faith in the man himself, of which, having been brought by his friends, he had given no previous evidence. Jesus gave strict commands that

absolute secrecy should be maintained as to the miracle, but, as so often happened, the very strictness of His prohibition only led to greater zeal in publishing the news. St. Mark mentions the general astonishment produced by this miracle, which found expression in the words, 'He hath done all things well; He maketh even the deaf to hear, and the dumb to speak.'

St. Matthew, who omits the miracle, relates that on Jesus reaching Galilee large crowds came to Him, bringing those suffering from various ailments, and that He performed a number of cures. It is quite probable that such a crowd was drawn together by the violation of His injunction of secrecy as to the healing of the deaf and dumb man. Here we have another instance in which Jesus allowed His own desire for privacy and retirement to give way to the sympathy evoked by the needs of those who sought His help. Thus the mention of a number of cures in St. Matthew serves to account for the presence of the crowd which gave occasion to the following miracle.

Feeding of
the Four
Thousand.
Mark viii.
1-10.
Matt. xv.
32-39.

Jesus continued teaching them, probably in some lonely part of Decapolis, for three days. At this point our first two Evangelists record another miracle of feeding. The circumstances which gave rise to the miracle were the same as in the former case. The multitude had remained listening to the teaching of Jesus until their provisions had become exhausted. When Jesus pointed out their need to His disciples, they were unable to suggest any expedient to meet it. He thereupon, as in the former case, made them make the people sit down, and taking of such scanty provisions as could be found, amounting only to seven loaves and a few small fishes, blessed them, and bade the disciples set them before the people; after all had eaten,

there still remained over seven basketfuls of broken pieces.

The question has naturally been suggested as to whether this incident is to be distinguished from the former miracle of feeding related earlier by all four Evangelists. The two accounts differ indeed in certain points of detail. Thus all our narratives distinguish in the two cases the number of those fed; in the former miracle, five thousand men, exclusive of women and children (so all the Synoptists), here four thousand men, 'beside women and children' (Matthew, but not Mark), and the amount of the supply provided,—there, five loaves and two fishes; here, seven loaves and a few small fishes (*ἰχθυδία*); also the quantity of loaves which remained unused, which in the former case filled twelve baskets (*κόφιννοι*), here seven baskets (*σφυρίδες*). The fulness of detail which marked the former narrative is wanting in this latter case. These small points of difference, however, are hardly greater than might naturally arise in two independent traditions of the same incident. In that case, it would appear that St. Mark, finding in his sources two separate accounts of a miracle of feeding, differing in some details, concluded erroneously that they referred to two distinct incidents. He therefore inserted the second feeding here, as being the most appropriate place. St. Luke, with truer historical perception, omitted the second of the two accounts. Several arguments may be urged in favour of this view.

(i) There is a close correspondence as to the locality, occasion, and circumstances of the two miracles; while (ii) it appears almost impossible to account for the failure of faith on the part of the disciples on the second occasion, if they had but a short time before witnessed

the power of Jesus in precisely similar circumstances. (iii) Further, it would seem that a miracle of this nature, which would be sure to arouse popular excitement, would have been out of place at this period, when Jesus had closed His public ministry in Galilee, and was anxious to avoid any repetition of the popular demonstration which had been aroused on the former occasion.

On the other hand, in support of the traditional view, some weight attaches to the fact that the two miracles are already distinguished in our earliest authority, the Marcan source, which is largely drawn from the reminiscences of Peter; though, of course, the second narrative of feeding need not necessarily have been based on a Petrine tradition. Further, it is quite likely that here, as in other cases, even if the two accounts referred to two distinct incidents, some confusion as to language and details between the two should have arisen owing to the similarity of the circumstances in each case. Thus the failure of faith on the part of the disciples in the second instance may have been introduced from the previous miracle. Little weight is to be attached to the omission of the second miracle by St. Luke, since he does not narrate the preceding journey, and only rejoins St. Mark's narrative after this miracle, while he generally tends to omit the second of two similar incidents, as in the case of the two anointings. The fact that Jesus should have performed a miracle of this character at this time, thereby defeating His own purpose of abstaining from any step likely to arouse popular excitement and interfere with His retirement, is accounted for by the circumstances of the case, and the compassion aroused in Him by the necessities of the multitude. In fact, this objection would apply almost equally to the earlier feeding.

On the whole, it seems best to leave the question of the mutual relations of the two narratives open; the balance of probability inclining, perhaps, rather to the view that they represent variant traditions of the same incident.

After this, Jesus went by boat to a place called Dalmanutha or Magadan. It seems probable that this was situated on the eastern shore of the lake. Its position is however quite uncertain, and considerable doubt exists as to the true reading of the name in St. Mark. No sooner was He back in this region than the Pharisees came out again to renew their attacks upon Him. They claimed to put His power to the test by demanding a sign from heaven; not merely an act of healing or feeding, but some unmistakable manifestation in the sky, direct from God, which all must see and believe. It seems that this was an attempt on the part of the Pharisees to embitter still further the relations of Jesus with the people. The Fourth Gospel had related, immediately after the feeding of the Five Thousand, the refusal of Jesus to gratify a similar request of the multitude. On that occasion, in answer to their demand, 'What then doest Thou for a sign, that we may see and believe Thee?' He had replied by pointing them to the evidence of His own work and Person, 'I am the bread of life' (John vi. 48). And here, too, He refused to do a sign for its own sake, with no further purpose than to gratify curiosity, or to force belief on blind and sceptical hearts. He answers that the men of that generation shall have no sign; they had before their eyes signs enough already, if they were not too blind to see them. They can discern the coming weather from the face of the sky; but they fail to read aright the lessons of the

Request
for a Sign.
Mark viii.
11-13.
Matt. xvi.
1-4,
xii. 38-42.
Luke xii.
54-59,
xi. 29-32.

spiritual horizon. Yet His own life and teaching, and the reception which they met, foreshadowed clearly enough the coming destruction, and no further sign than this should be granted them. The men of heathen Nineveh had repented at the preaching of Jonah, yet the men of His own day would not listen to One greater than Jonah¹; again, the heathen Queen of Sheba had journeyed from the ends of the earth to hear the wisdom of Solomon, yet the members of the Chosen Race, though they had in their midst One greater than Solomon, heeded Him not.

In St. Luke Jesus adds to the saying as to the signs of the times, a warning against delay in making reconciliation with God, referring to the case of the debtor who must make terms with his creditor without delay, lest, when legal process has begun, he finds it too late, and be cast into prison, till the full sum is paid. This comparison occurs, as we have seen, in the Sermon on the Mount, but is there applied to reconciliation with man.

We cannot be certain whether the whole of this discourse was spoken on this occasion; though we may well suppose that this was the case. The Marcan source preserved only the request for a sign; the reference to Jonah and the Queen of Sheba, which is given by both St. Matthew and St. Luke, clearly was contained in the Logia, while the saying as to the signs of the weather, which in the true text is given only by St. Luke, probably came from the same source.

¹ The addition in St. Matthew, referring the sign to the fact that, as Jonah was three days and three nights in the whale's belly, so should the Son of Man be three days and three nights in the heart of the earth, appears to be a gloss, due to a misunderstanding of the Evangelist. See Sanday's *Bampton Lectures*, p. 432.

After this Jesus left them, and again crossed to the other side of the lake. On the way, He used the occasion of the recent dispute to warn His disciples against the 'leaven of the Pharisees,' the influence, that is, of those who cloaked an unspiritual temper under a pretended religious zeal; and also against the worldly aims and self-seeking policy which constituted 'the leaven of Herod.' Here, again, an insight is given us into the crude literal ideas by which the minds of the disciples were still possessed; since they supposed their Master to be making some reference to their failure to take with them a sufficient supply of bread. Jesus corrected their want of spiritual understanding, and at the same time rebuked the failure of faith in His power to supply their bodily needs, which their questioning revealed, by reminding them of the two previous miracles of feeding.

The
Leaven
of the
Pharisees.
Mark viii.
14-21.
Matt. xvi.
5-12.
Luke xii.1.

On their landing at Bethsaida, a blind man was brought to Jesus to heal. This miracle also is recorded only by St. Mark. As in the preceding case, Jesus adopted peculiar precautions to avoid publicity. He led the man outside the village and again used outward signs to effect the cure, putting spittle on his eyes, and laying His hands on them. The restoration of sight was gradual, probably owing to the lack of faith in the man. At first he saw only indistinct figures, men as trees walking; and it was only when Jesus again laid His hands on him that his recovery was complete. The further to secure secrecy, Jesus sent the man straight home, forbidding him even to enter the village. We see clearly that it was His object not to continue to practise a general ministry of healing.

Healing
of a Blind
Man.
Mark viii.
22-26.

And now Jesus withdrew once more with His disciples, this time to the extreme north-east of Palestine, into

The Con-
fession of
Peter.

Mark viii. 27-30. the region round Caesarea Philippi, which lay on the east side of the Jordan near its source, and within the dominions of Philip the tetrarch. The events of this journey are of the utmost importance in the history of the training of the Apostolic band. At this point, then, it may be well to recall once more what was the position which Jesus occupied at this period of His career in relation to popular opinion. The crisis of His public ministry was passed. A little before this He had spoken in the synagogue at Capernaum the discourse on the bread of life, recorded in the Fourth Gospel. From that time forward the fluctuating tide of popular opinion had set decidedly against His claims. The people, so enthusiastic in His favour after the miracle of feeding that they had tried to force Him to adopt the position of a national King, had now veered round; they realized at last that He would not come forward to satisfy their crude Messianic expectations. And so there followed a general desertion among those who had been inclined to form a party in His favour. And now on this lonely journey Jesus forced His disciples to face the actual situation, and then asked them if, in view of the general falling off, they too would leave Him. In answer, Peter expressed the common determination of all by declaring that after their experience in the past they could never desert Him for any other master; they had found that He alone had 'the words of eternal life.'

Jesus then proceeded to discuss with them the popular opinions as to His Person. They knew what these were: some, as Herod, thought that John the Baptist had returned to life; some saw in His work the fulfilment of the prophecy of Malachi of the return of Elijah; others again spoke of Him as Jeremiah, who

Matt. xvi. 13-20.
 Luke ix. 18-21.
 Cf. John vi. 66-71.

Cf. John vi. 22-71.

was commonly identified in popular expectation with the prophet foretold by Moses; or more vaguely as one of the prophets. After they had enumerated these varying opinions, Jesus for the first time put to them the decisive question, 'Whom say *ye* that I am?' For that question all their previous intercourse with Him had been preparing the way. During all that time Jesus had never questioned them as to their faith in His Person, and had never directly declared to them His Messiahship. He had allowed the conviction to ripen gradually in their hearts by a natural process; so that their belief, when once formed, was in the truest sense their own. And when the question was thus put, Peter, speaking on behalf of himself and his fellow disciples, expressed without hesitation their assurance, 'Thou art the Christ.' Jesus recognized in the words the expression of a deliberate conviction, springing from no momentary or passing enthusiasm. Peter had not learned the truth as the result of any human instruction; it had sprung up in his heart from the seed sown by the direct inspiration of God. Jesus, therefore, utters a blessing, recorded by St. Matthew, on the speaker, which is rendered all the more impressive by the comparative infrequency with which our Lord passed such commendation on His followers. He then, in St. Matthew's account, went on to address to Peter the promise rendered familiar by the controversies to which it has given rise: 'And I also say unto thee, that thou art Peter (Πέτρος), and upon this rock (πέτρα) I will build My church; and the gates of Hades shall not prevail against it.' The words are clearly addressed to Peter as the representative of the Twelve. His confession had shown that the Apostolic band could now be definitely recognized by Jesus as already constituting

His Church, the new Ecclesia of the Messiah, which was to take the place of Israel, the old Ecclesia of God. In the Twelve the foundation-stone of the Christian Church had been already laid, and from that time forward every new convert who was brought into it would be but a fresh stone added to the already existing building. To this He added a further promise: 'I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.' It appears that by these words Jesus entrusted to His Church, as now represented by the Twelve, the administration of the keys of the Kingdom of Heaven, meaning thereby the truths of the Gospel; so that, by giving or withholding these, the Church should decide the terms of admission to or exclusion from its membership.

He then strictly enjoined on them absolute silence as to their newly-acquired knowledge. The fact of His Messiahship was as yet a secret to be confined to the circle of His own immediate followers; the time for its open proclamation had not as yet arrived.

The Twelve had thus stood one test; they had attained to the deliberate assurance that their Master was indeed the Christ, just at the time when popular opinion showed unmistakable signs of turning against Him. But this led Jesus immediately to put their faith to a further test. Now for the first time He clearly proclaimed to them the nature of His Messiahship and the fate which awaited Him, declaring that He must go up to Jerusalem and there meet rejection and death at the hands of the Jewish hierarchy. As yet indeed He gave no clear indication of the nature of the death which would befall Him, or of the part which the

(*f. Hort, The Christian Ecclesia, p. 16.*)

Announcement of Sufferings
Mark viii. 31-33.
Matt. xvi. 21-23.
Luke ix. 22.

Gentiles were to play in its execution. But with this prediction He added the assurance that beyond this apparent failure lay the final victory; that after three days He should rise again. The very idea of such a termination as that, which was thus for the first time explicitly foretold to the disciples, was as yet quite beyond their conception. They had doubtless come by now to be conscious that the Messiahship of Jesus was of a nature quite different to that of the popular idea; but even yet they could not connect the Person of the Christ with the thought of suffering and death. And hence Peter, with his impetuous zeal for what he considered his Master's dignity, led Him aside and boldly remonstrated with Him on an idea which seemed so unworthy of His office. Jesus, however, recognizing in the suggestion of His own disciple a repetition of that presented to Him by Satan in the Temptation on the Mount, which would have led Him to seek success by lowering His ideals to the unspiritual level of the popular expectation, turned and rebuked him with words of startling severity, exclaiming, 'Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.'

Fresh from this momentous conversation the little band rejoined the multitude. And now Jesus addressed them, too, in new terms. In a few emphatic words He laid down for all the law of self-sacrifice as the necessary condition of discipleship to Him; but He went even further than this by showing them that His followers must be prepared to undergo death in its most shameful form, even though it should be the crucifixion of the malefactor. He told them that the absolute surrender of self in His cause could alone lead to the final gain of the true life, and compared to that the gain of the whole

Teaching
on Disci-
pleship.
Mark viii.
34-ix. 1.
Matt. xvi.
24-28.
Luke ix.
23-27.

world would be as nothing: 'for whosoever would save his life shall lose it: and whosoever shall lose his life for My sake and the gospel's shall save it.' And what, He asked, would the gain of the whole world be in comparison with the forfeit of a man's own life? He declared further that by their loyalty in acknowledging His claims now, all men would be judged hereafter. 'For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels.' And He added that some even of these present should see in their own lifetime this 'coming of the kingdom of God with power' (St. Mark). . What the allusion is in these last words has been disputed. Some would refer them to His approaching Transfiguration, but even allowing the possibility of such a reference, it cannot be held to exhaust the meaning of the prediction. A more obvious explanation would find their fulfilment in the destruction of Jerusalem; while yet another solution would make the prophecy more general, pointing forward to 'the coming of the Spirit, and the power manifested in that triumphant march of the Gospel through the Empire which was already assured before the death of at least some of the original Apostolate¹.' Possibly these different interpretations need not be regarded as mutually exclusive. St. Matthew has altered the more general and doubtless original terms of the saying 'the Kingdom of God' into the more definite reference to 'the Son of Man coming in His kingdom.'

¹ Swete, *ad loc.*

CHAPTER XII

THE TRANSFIGURATION AND AFTER

The Transfiguration.—The Epileptic Boy.—Journey through Galilee.— Temple Tribute.— Teaching to Disciples.— Parable of Labourers in Vineyard.— Parable of Unmerciful Servant.

MARK ix. 2-50, x. 28-31; MATTHEW xvii, xviii. 1-10, 15-35, xix. 27-xx. 16; LUKE ix. 28-50, xvii. 7-10, xviii. 28-30.

WE enter at this point on a new stage of the training of the Twelve. For the first time Jesus had definitely accepted from their spokesman the acknowledgement that He was indeed the Messiah. Yet He had accompanied this new revelation with a mysterious intimation of His impending fate, which clearly caused them no little perplexity. It would seem that to Jesus Himself there was nothing new in the announcement which He had just made. He had, apparently, long recognized what the inevitable issue of His mission must be; even from a human standpoint, the signs of the time must to Him, at least, have been clear enough, and all pointed one way. The conviction that the fulfilment of the Divine Will must involve for Him suffering and death, after which He should rise again, was firmly fixed in His mind; and He seems from now, as His repeated predictions show, to discern more and more clearly the very details of His impending fate.

The Trans-
figuration.
Mark ix.
2-8.
Matt. xvii.
1-8.
Luke ix.
28-36.

According to His wont, He gave His disciples a brief space in which they might turn over in their minds the meaning of His announcement. Then, after six days, Peter, James, and John were admitted to a yet fuller view of the Divine dignity of His Person, and the true character of the mission ordained for Him by God.

Accompanied by these three followers, He ascended a mountain-top for the purpose of spending a night in solitary prayer to God. The mountain was most probably *not* Tabor, as tradition asserts, which does not satisfy the conditions required, but Hermon, which was within easy reach of Caesarea Philippi and, rising to a height of 9,200 feet, would afford the solitude necessary for the following scene.

While Jesus was praying on the mountain, the disciples beheld His countenance illuminated with a brilliant, unearthly splendour; there appeared also to them two other figures, conversing with Him; that they were able to identify these as being Moses and Elijah accords with the hypothesis, suggested below, that the incident was a kind of vision. St. Luke mentions the subject of their conversation as being 'of His departure (*ἔξοδος*) which He was about to accomplish at Jerusalem.' The disciples were terrified and bewildered at finding themselves thus suddenly admitted into the presence of beings of another order. Under the impulse of such feelings, Peter breaks in upon the scene with the random exclamation, 'It is good for us to be here,'—in this new world of heavenly beings,—'let us make this our abode, and set up three tents, one for Thee, one for Moses, and one for Elijah.' It is just such a wild, meaningless utterance as might rise to a man's lips in a moment of bewilderment or fear. As he was speaking, a thick cloud overshadowed the group, from

which came a voice, similar to that heard at the baptism of Jesus, 'This is My beloved Son: hear ye Him.' Filled with terror the disciples fell upon their faces, and when they were aroused by the touch and words of Jesus, they found that the heavenly visitants had disappeared, and they were once more alone with their Master. We have no means of determining what was the exact nature of this mysterious manifestation. We gather from St. Luke's account that the three apostles had been sleeping on the mountain-top. And this fact falls in with the impression given by the whole character of the scene that the appearance was of the nature of a vision, which, being sent direct from God, was seen by all three simultaneously.

But whatever view we adopt as to the character of the manifestation, it is not hard, when we connect the incident with the point at which it occurs in the ministry of Jesus, to discern the permanent lessons which it was intended to convey. Its
Lessons.

For its meaning to Jesus Himself we may compare the similar Divine recognition accorded to Him at the Baptism. Even if He gained, at this time, no quickening of the consciousness that He was the Messiah, since of that He needed now no further reassurance, yet, just as the voice at the Baptism was a pledge of Divine favour in view of the opening of His public work, so this scene and the voice from Heaven may have strengthened Him with a new assurance of that favour in view of the close of His ministry which He already clearly foresaw.

To the three chosen witnesses its deeper meaning, no doubt, only gradually revealed itself; yet it served to interpret the strange announcement, lately made to them by their Master, that He must, in the fulfilment

of the Divine Counsels, undergo rejection, suffering, and death. They could turn back to the vision for support and reassurance in face of the disappointment to their material hopes which the future, even more than the immediate present, had in store for them. Two truths in particular seem to have been taught them by the incident.

(i) The conversation with Moses and Elijah, the representatives of the two parts of the Old Covenant, the Law and the Prophets, concerning their Master's coming death showed them that the exaltation of the Messiah through suffering, inconceivable as such a conception appeared to prevalent popular ideas, was indeed that to which all the old Scriptures pointed forward. Thus the vision impressed on them more clearly than any words that the suffering and death were in truth the divinely ordained path through which the Messiah should enter into His glory.

(ii) Further, the words of the Divine voice, which they then heard, proclaimed that from now the old order, as represented in its two leading figures, was to give place to the New Order, inaugurated by the Divine Son. 'Moses and Elijah, the teachers of Israel, lay down their functions in the presence of the chosen three, who hear their Master owned as God's own Son, to whom the world is henceforth to listen.'

Jesus did not indeed declare to them at the time the important truths conveyed by the vision; rather, as so often, He left the beholders gradually to draw out its underlying meaning in the light of later experience.

The Con-
versation
during the
Descent
from the
Mountain.

As they descended from the mountain on the following morning, He instructed them that they were to tell no man what they had seen, 'save when the Son of Man should have risen again from the dead.' Thus this fuller

glimpse of the heavenly majesty of Jesus was to be a cherished secret, entrusted only to the chosen three; probably they alone of the disciples were as yet ripe to receive such a revelation. The privilege of such a trust marked out still more clearly the selection of an inner circle within the Apostolic band. The same chosen three, who had already been present at the victory over death in the house of Jāirus, were admitted on this occasion to a glimpse of their Master's Divine glory, and later were witnesses of the mysterious struggle in the Garden of Gethsemane.

The disciples, as they went, discussed among themselves the meaning of their Master's reference to 'the rising again from the dead,' which they now heard for the first time. The scene which they had witnessed suggested to them to question Jesus as to the meaning of the article in the Messianic creed of the Scribes, which, on the ground of the prophecy of Malachi, declared that the Messiah was to be preceded by Elijah. Were they to find the fulfilment of this expectation in the appearance of Elijah on the mountain? Yet in that case, they would imply, how could it be said that Elijah had *preceded* the Messiah, seeing that Jesus' ministry had begun long since? Jesus replied that the Scriptures did indeed state that Elijah was to come to inaugurate the Messianic era, 'restoring all things.' He then went on to meet their question on the interpretation of Scripture with another: what did the Scriptures mean by the prophecies of a suffering Messiah? The answer to the former really carried with it the answer to the latter question. Let them recognize that Elijah had indeed come in the person of John the Baptist, and by his rejection and death met the fate foreshadowed by the sufferings of Elijah himself; the issue of John's

Mark ix.

9-13.

Matt. xvii.

9-13.

mission would then make it easier for them to understand the inevitable issue to which the Scriptures pointed in the case of the Messiah. The suffering and death of John, so far from precluding his true, though unrecognized, claim to be the forerunner, i. e. Elijah, really satisfied the requirements of Scripture; so, too, the rejection and suffering of Jesus did not preclude His true, though unrecognized, claim to be the Messiah foretold in Scripture. In this way Jesus used the opening afforded by their question to insist afresh on the same truth, that the Scriptures pointed forward to a *suffering* Messiah.

The Epi-
leptic Boy.
Mark ix.
14-29.
Matt. xvii.
14-20.
Luke ix.
57-43^a.

At the foot of the mount a singular scene met their eyes. They found a large crowd collected round the disciples, who were engaged in a discussion with some of the Scribes. The crowd, astonished and overawed at the sudden and opportune appearance of Jesus, ran and greeted Him. He inquired the cause of the altercation, whereupon one of them came forward, and related how he had brought his son, who was suffering from a severe species of periodic epilepsy, to the disciples to be cured; this they had tried to do, and failed in the attempt. The Scribes had doubtless seized the opportunity to taunt them with their failure, and to throw doubts on the power of Jesus Himself. The whole scene, illustrating as it did the various elements of human evil,—the perverse malice of the Scribes, the fickleness of the multitude, the weak faith both of the father of the boy and of the disciples,—weighed heavily on the heart of Jesus, and drew from Him words of stern reproof: ‘O faithless and perverse generation,’ He exclaimed, ‘how long shall I be with you? how long shall I bear with you?’

No sooner was the child brought to Jesus than he

was seized by a fresh paroxysm, and fell down foaming. Jesus first inquired of the father of how long standing the malady was. The inquiry was intended probably to calm and reassure him. The man replied that he had been subject to it from a child, and then gave a description of the violence of the symptoms, ending with the piteous appeal, 'But if Thou canst do anything, have compassion on us, and help us.' Jesus, taking up the last words, reproved the doubt which underlay them: 'If Thou canst! All things are possible to him that believeth.' As if to say, it depends not on My power, but on your faith. The man responded with the cry, 'I believe: help Thou mine unbelief.'

Perceiving the crowd collecting again, Jesus saw that it was inexpedient further to prolong the scene. Addressing the evil spirit, He commanded it to depart from the child, and return no more. The act of cure was accompanied by a fresh seizure, which left the boy lying on the ground like one dead, so that the bystanders exclaimed, 'He is dead.' Jesus, however, taking him by the hand, raised him up, and restored him to his father completely cured.

When they were alone in the house, the disciples came and asked Jesus why it was that they had failed in this case to expel the evil spirit. Jesus replied that the cause lay in their own want of faith. They had trusted solely to the miraculous powers with which they had been endowed, and so had not sought the Divine help, without which they were powerless against powers of evil of such malignity as this one. 'This kind,' He told them, 'can come out by nothing, save by prayer.'

Jesus now set out once more with the Twelve on a journey through Galilee, taking measures to keep their route secret, that no fresh intrusion might break in

Journey
through
Galilee
and Second

Teaching
on Suf-
ferings.
Mark ix.
30-32.
Matt. xvii.
22, 23.
Luke ix.
43^b-45.

on their intercourse. He used the opportunity thus afforded to repeat again in still plainer terms His teaching as to His impending betrayal, death, and resurrection. We notice how these predictions become gradually more explicit. He now, for the first time, makes mention of His betrayal. The disciples were, however, still too firmly rooted in their preconceived notions of His Messianic dignity to grasp an idea so utterly beyond their mental horizon; they quite failed to understand His words, thinking probably that they were not to be taken literally, and yet they were afraid to inquire of Him concerning their meaning. Jesus Himself gave them no further explanation; He left these repeated warnings gradually to fix themselves in their minds, knowing that their meaning could only be made plain to them by the actual fulfilment.

The
Temple
Tribute.
Matt. xvii.
24-27.

It may have been on their return to Capernaum that the collectors of the temple tribute came to Peter, in whose house, it would seem, Jesus was lodging, with the inquiry, 'Doth not your Master pay the didrachma?' This referred to the tribute of half a shekel which every adult male Israelite was required to contribute to the maintenance of the temple services. Probably owing to their absence on the recent journey the toll had remained unpaid. Whether the form of the question implied a suggestion that Jesus as the Messiah might claim exemption from this obligation, it is impossible to determine. In that case the demand may have been another attempt to force Him to formulate His Messianic claims. Peter without hesitation answered, 'Yes.' He had evidently seen as yet nothing in the usual practice of his Master to lead him to doubt that He would submit to the requirements expected of a pious Jew. Jesus, however, wished His disciples to realize that

a new order had begun, and that for its members the obligations of the old system were no longer binding. As soon as Peter entered the house, He first put to him the question, 'What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?' And when Peter answered, 'From strangers,' He drew the conclusion, 'Therefore the sons are free.'

This last sentence contained the central lesson which He wished to impress on the minds of the disciples. Jesus Himself, as Messiah, was free from this impost, which implied for those who submitted to it the relationship to God of subjects to a king. But, indeed, under this new order, introduced by Jesus, all members of the Kingdom were henceforth 'sons of God,' and so exempt from the claim for payment. Nevertheless Jesus in this instance, following His constant practice, conformed to an obligation which He showed to be no longer binding, since refusal would only create misunderstanding; 'lest,' as He said, 'we cause them to stumble.' He, therefore, bade Peter go fishing, promising him that he would find a stater¹ in the mouth of the first fish which he took; with this he was to make payment for them both.

This miracle has not unnaturally appeared to some to be purposeless and unnecessary; we gather from Peter's prompt answer that there was no difficulty in providing the required sum; further, the miracle would seem to violate the principle usually observed by Jesus of not employing His miraculous power to supply His own wants, or to provide what could be procured by ordinary means. Possibly, some misunderstanding of the words of Jesus may have crept into the tradition as it reached our first Evangelist. It seems a not unreasonable solution

Miracle of
Coin in
the Fish's
Mouth.

¹ A silver coin, worth about four drachms, i. e. about 2s. 10d.

to suppose that Peter was told to gain the sum required in the course of his ordinary occupation by selling the first fish that he caught. However, in any case, the important lesson of the incident is contained in the saying of Jesus. His words really implied that for His followers the temple service was abolished, since the obligation to support it was done away with. Here, again, Peter could not at the time have understood how far-reaching was the principle involved; yet the lesson conveyed would lie dormant in his mind, and recur to him when the circumstances of the Church called for its application.

Disputes
of Dis-
ciples
as to Pre-
cedence.
Mark ix.
33-37.
Matt. xviii.
1-5.
Luke ix.
46-48.

In the course of the walk to Capernaum the Twelve had been engaged, as they went, in disputing as to the precedence to be assigned to each in the coming Messianic Kingdom. Possibly some jealousy may have been caused by the preference given to the three favoured disciples. At any rate, the fact of such a dispute at this juncture is significant, as showing how entirely their minds were still preoccupied with the prevalent materialistic ideas. Their conversation stands in striking contrast to that teaching which their Master was even then seeking to impress upon them. Jesus at the time allowed the dispute to pass unchecked. In the house, however, He called them to Him and inquired what they had been so eagerly discussing by the way; a question which they could only meet with a shamefast silence, showing thereby that they had at least so far profited by His teaching as to recognize that such materialistic ideals would meet with no sympathy from their Master. He then used the opportunity to set before them the humility which was to be characteristic of His followers. For them, true greatness should consist in the spirit of service: 'If any man would be first, he shall be last

Teaching
on
Humility.

of all, and minister of all.' This new conception of ambition He impresses upon them by a striking object lesson. Calling a little child to Him and placing him in the midst of them, He declares that if they would enter the Kingdom of Heaven they must lay aside all self-seeking and desire of personal pre-eminence; they must 'turn, and become as little children'; the first essential for entrance to the Kingdom was the child-like temper of unassuming humility, the consciousness of their own weakness and dependence, the openness of mind which could alone receive new truths. He then added that in receiving one such little one they would be receiving Jesus Himself, and thus too would be receiving the Father who sent Him. Let them beware then how they rejected even the weakest and most imperfect of His followers. This spirit of true humility was the best antidote to any form of intolerance.

These last words seem to have aroused misgiving in the mind of John as to whether he himself had not been guilty of such intolerance on a recent occasion. Anxious to learn Jesus' view on the point, he mentions a case which had met them probably on their recent circuit of preaching. They had found an exorcist making use of the name of *Jesus*, on his own authority, to expel evil spirits. They tried to hinder the man, resenting this assumption by an outsider of a power which they regarded as belonging exclusively to their own body. Jesus replied that they had been wrong in doing so. The power to do a work in His name proves a man a disciple at heart: such a man, He declared, could not lightly speak evil of Him: 'He that is not against us is for us.' Further, not even the humblest act of kindness, such as giving a cup of cold water, shown to one of His disciples for Christ's sake should go unrewarded.

Misunderstandings of Disciples.
Mark ix. 38-41.
Luke ix. 49, 50.

The Future
Recom-
pense of
the Dis-
ciples.
Mark x.
28-31.
Matt. xix.
27-30.
Luke xviii.
28-30.

Jesus had frequently to deal with similar misunderstandings on the part of His disciples; He invariably showed that He would countenance neither personal rivalry nor material ambition. One parable in particular, that of the Labourers in the Vineyard, was designed to rebuke any such false motives. This parable is related only by St. Matthew, and connected by him with the incident of the rich young man and the question of Peter, which may have been suggested by that incident, 'Lo, we have left all, and followed Thee; what then shall we have?' Jesus replied indeed that they who had followed Him on earth should in His coming Messianic Kingdom, in 'the regeneration,' be associated with the Son of Man in judging their fellow countrymen: 'Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' In this promise, related only by St. Matthew, Jesus seems to picture the coming judgement, in which His disciples should share, in terms comprehensible to their own Messianic ideas. He further added that no sacrifice made for Him on earth should go unrewarded: a man should receive an hundredfold even in this world for all he had left, houses, brethren, parents, children, or lands; for these would be replaced by the new spiritual relationships into which he should enter, the common possessions which he should share, as a member of the Christian brotherhood, though with them, St. Mark adds, he should receive persecutions, and in the age to come eternal life.

Matt. xix.
28.

Parable
of the
Labourers
in the
Vineyard.
Matt. xx.
1-16.

Yet, as if to rebuke the misconception, which Peter's question betrayed, as to the spirit and motive for God's service, Jesus added the following parable:—A householder at the time of vintage went out at different hours of the day and engaged labourers to work in his vineyard: at evening all alike received the full day's wage of a

penny, no account being taken of the time for which each had worked. When those who had been first hired complained at the action of their employer, he replied that they had received the wage promised to them, and that he was entitled 'to do what he would with his own.'

Jesus thereby showed that God's reward was not to be regarded as wages due to men, in exact proportion to the amount of work done. No man indeed could establish any claim on Him; so that entrance into the blessings of His Kingdom was not to be regarded in the light of a reward for merit, yet at the last He would pay all alike fully and generously: 'Each man would receive his penny.' Nevertheless, seeing that men's opportunities of serving God are infinitely various, it was impossible for human estimates to appraise aright the value of each man's work; hence hereafter it would be found that these estimates are often completely reversed by God's verdict: 'the first should be last, and the last first.' The same lesson is enforced in a passage preserved by St. Luke. Jesus there points out that a slave returning from work in the fields is expected to wait upon his master before refreshing himself, nor is he thanked for doing that which is his simple duty. So men, when they have carried out all God's commands, have not laid Him under any obligation; they must still confess, 'We are unprofitable servants; we have done that which it was our duty to do.'

When we return to the teaching in the Marcan outline, we find that Jesus, having declared the blessing which should attach to the least act of kindness done to one of His disciples, added a solemn warning as to the heinousness of the guilt incurred by any one who should put a stumbling-block in the way of even the weakest and humblest of His followers. It were better for such

Luke xvii.
7-10.

Teaching
on Of-
fences.
Mark ix.
42-50.
Matt. xviii.
6-10.
Luke xvii.
1, 2.

a man to have a millstone put about his neck and be drowned in the deep than to be such a cause of stumbling to another. But, on the other hand, the cause of stumbling may come not from without but from within, from some source of temptation in a man's own nature. In that case a man must be prepared to make the greatest sacrifice to rid himself of the occasion of temptation. He must act on the principle of one who suffers the loss of a limb to save the life of the whole body; so in spiritual things, too, he must submit to any severance, however painful, to preserve the spiritual life: it is better for him to enter the Kingdom of Heaven thus maimed, than while preserving all his powers to be cast into the Gehenna of fire, from which there is no escape. He then adds a saying, preserved to us probably only in a compressed form, which seems intended to warn the disciples of the responsibility resting upon them for their influence on the lives of others. 'For every one shall be salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.' The passage is one of well-known difficulty. The following seems to be its general drift. There is a change of metaphor from fire, the destructive yet purifying element, which purges out the dross in a man's nature, to salt, the health-giving, preserving element. Having spoken of the fires of Gehenna, our Lord shows that these too have a purifying as well as a destructive purpose. 'Every one,' He declares, 'must undergo this seasoning by fire,' i.e. must even at the cost of self-mortification submit to a process of purifying which shall purge out the bad elements in his character: so only would be preserved the salt, the saving element, the good in a man, which enables him

Mark ix.
49.
Luke xiv.
35.

to exercise a health-giving influence over others. This salt the disciples must at all costs preserve in themselves. If they failed in this, if this good element were wanting in their own lives, if they were selfish and quarrelled as to precedence, how could they impart its power to others? Their influence would be ineffective; they would become as salt which has lost its saltness and is absolutely worthless. He adds therefore the concluding words: 'Have salt in yourselves, and be at peace one with another.'

He then goes on to lay down the principles which are to guide His followers in dealing with one of their number who has fallen. First the one most concerned is to go alone, and in private point out to the offender his fault. If he listens to his representations, the point is gained; the man has thereby saved his brother's soul. If however he refuses to listen, one or two more are to be called in, that the concurrence of two or three witnesses may convince the man that he is in the wrong. If this step fails, the case is to be referred to the whole body of the brotherhood, the Church—the term used for the local Jewish community. If he still refuses to submit to the united judgement of the Church, the most extreme course must be taken. Since all efforts to reclaim him have failed, the man must be excommunicate: 'let him be unto thee as the Gentile and the publican.' Jesus then declares that this power of exercising discipline over its members should belong to the Society of His followers. Their united decisions as to the admission or exclusion of an offending brother should indeed be ratified in heaven. For where even two or three of them were agreed, their request would be granted of their Heavenly Father; since wheresoever two or three of His followers were met together in His

Teaching
on For-
giveness.
Matt. xviii.
15-35.
Cf. Luke
xvii. 3, 4.

Name, to offer united prayers, there would be Jesus Himself spiritually present in the midst of them¹.

Thus, then, Jesus had shown His disciples the course to adopt in order to bring to repentance a brother who had fallen. St. Matthew, who relates the discourse, appends to it a question of Peter, as to how often forgiveness is to be repeated by the offended party, where a brother has repented and expressed contrition for his fault. In such case, the Scribes laid down three times as the required number; Peter showed that he was willing to go beyond this by suggesting seven times. Jesus in reply increased the number suggested by Peter seventyfold, showing that there was to be no limit to forgiveness. Peter's suggestion rested on a wrong principle, as implying that forgiveness was to be regarded as a concession and not as a duty. Jesus, by the following parable, showed them that the true ground of forgiveness towards the offences of their fellowmen was to be found in the infinite forgiveness which each one needed from God. He relates the case of a servant, who having received from his lord complete remission of the huge debt of ten thousand talents (more than £2,000,000 sterling of our money), goes out and seizes at once one of his fellow servants, who owes him the comparatively trifling amount of a hundred pence (about £4 10s.), and, when the man cannot make immediate payment, casts him into prison; thereupon the king revokes his pardon and consigns the ungrateful servant 'to the tormentors' till he shall pay the full amount due. The application

Parable of
Unmerciful
Servant.

¹ The saying may be illustrated by a Rabbinic comment on Mal. iii. 11, that, when two are together and occupy themselves with the law, the Shekhinah (the Jewish term for the Divine Presence or Manifestation) is between them. Cf. Edersheim, *Life of Jesus*, vol. ii. p. 124 note.

of the parable was clear enough. Jesus sums up its lesson in the words: 'So shall also My heavenly Father do unto you, if ye forgive not every one his brother from your heart.'

ADDITIONAL NOTE TO CHAPTER XII.

ST. LUKE'S GREAT INSERTION.

AT this point we are met by a large section of St. Luke's Gospel, extending over nine chapters (ix. 51-xviii. 14), peculiar to that Evangelist. Throughout this portion of his Gospel, commonly known as 'the great Insertion,' he departs from the Marcan outline, and, at the close, resumes it again almost at the point where he left it, a few intervening verses only of St. Mark being omitted (Luke ix. 50 = Mark ix. 40; Luke xviii. 15 = Mark x. 13). Thus, as the narrative stands, the Evangelist appears to connect with the journey to Jerusalem a somewhat extended period of activity on the part of Jesus. This has led harmonists to suggest that St. Luke intends, in these chapters, to record a 'ministry in Samaria and Peræa,' which is omitted by the other Gospels. A closer examination, however, of the contents entirely fails to bear out such a view. The insertion of the section at this point tends to interrupt the historical development, as it appears from the Marcan outline; further, the notes of time and place, which introduce the various narratives contained in the section, are, for the most part, quite vague and indefinite. The facts are best explained if we suppose that the Evangelist has grouped together in this portion of his Gospel a quantity of matter, which He found in his sources prefaced by no definite notes of chronology, and not attached more naturally to any other point of the Marcan outline. Much of this matter has been already treated in what appeared to be a suitable con-

nexion. Some of the remaining narratives are referred to in the following chapters, though it is of course impossible to determine their historical position. It seems probable that for much of the matter contained in this portion of his narrative St. Luke had access to some special source or sources, not used by the two other Evangelists.

CHAPTER XIII

THE LAST JOURNEY TO JERUSALEM

Pharisees' Question on Divorce.—Blessing of Children.—Incident of Young Ruler.—Teaching on Wealth.—Parables of Unrighteous Steward, and of Rich Man and Lazarus.—Request of Sons of Zebedee.—Bartimaeus.—Bethany.—The Anointing.—Treachery of Judas.

MARK x, xiv. 3-11; MATTHEW xix, xx. 17-34, xxvi. 6-13; LUKE x. 38-42, xvi. 1-12, 19-31, xviii. 15-43, xxii. 3-6; JOHN xi, xii. 1-11.

THE public ministry in Galilee had, as we have seen, been already brought to a close; Jesus now takes His final departure from the district which had been the principal scene of His activity. From this time forward, as we mark the forces of opposition from different quarters gathering round Him, it becomes clear that the final catastrophe cannot be long delayed. While His nearest followers, indeed, remained utterly blind to the true situation, He Himself was in no doubt as to the certainty of the fate, whose very circumstances He already distinctly forecasts.

At this point is related another attempt of the Pharisees to ensnare Jesus. In this case their question had reference to His attitude to the law of marriage: 'Is it lawful,' they asked, 'for a man to put away his wife?' Their object, probably, was to convict Jesus,

The Final
Departure
from
Galilee.
Mark x. 1.
Matt. xix.
1, 2.

Pharisees'
Question
on Di-
vorce.
Mark x.
2-12.
Matt. xix.
3-12.

whose stricter standard on the subject was known to them, of teaching in violation of the Mosaic law. Our Lord replied that Moses' permission of divorce in such case was only a concession to their hardness of heart; it could not cancel the underlying principle of marriage set forth once for all by Divine laws at the ideal beginning of human society¹; thereby, He declared, the two became 'no more twain, but one flesh.' Subsequently, in private conversation with His disciples, who asked for further explanation of the saying, Jesus pointed out that the ideal of marriage forbade divorce; though He adds, according to St. Matthew, 'except for fornication.' Even this qualification is wanting in St. Mark. And hence, He declares, since the marriage tie was indissoluble, the remarriage of either party was necessarily adulterous. When the disciples suggested that on such a view it were better not to incur the obligation of marriage at all, Jesus replied that there were some men who were from their birth naturally unfitted for the marriage state; while others cut themselves off from it in order that they might devote themselves to God's service free from distraction. Conscious of the advance which such teaching implied on all existing standards of purity, He adds: 'He that is able to receive it, let him receive it.'

The
Blessing
of the
Children.
Mark x.
13-16.
Matt. xix.
13-15.
Luke xviii.
15-17.

All three Gospels next describe a scene singularly characteristic of the spirit and teaching of Jesus. Once before He had held up to His disciples a little child as the pattern of true humility. On one occasion some little children were brought to Him that He might bless them by laying His hands upon them; His disciples, with strange misapprehension of their Master's spirit, tried to prevent this. Our Lord, moved to indignation

¹ Cf. Hort's *Judaistic Christianity*, p. 33.

at their conduct, called the little ones to Him, took them up in His arms, and blessed them, declaring that, so far from children being excluded from the blessings of God's Kingdom, the child temper of innocence, trust, and teachableness was the surest passport for admission to it.

Then follows an incident related in some detail in all three Gospels. A young man of great wealth, a ruler of the synagogue, came to Jesus, asking Him, 'Good Master, what shall I do that I may inherit eternal life?' This request for guidance from one in such a position, together with the evident deference of his attitude towards Jesus, shows that the impression produced by His ministry was not limited to the humbler classes of society. Clearly this man at any rate was conscious that, though his life satisfied the religious standard of his fellows, it came short of that demanded by the new Teacher. Jesus first took exception to the epithet 'good,' asking, 'Why callest thou Me good? None is good save one, even God.' These words have caused some quite needless controversy. They clearly have no bearing on the sinlessness of the human nature of our Lord, though it would seem that the difficulty which the words were thought to present to the early Christians led to the altered form given to the question in St. Matthew: 'Why askest thou Me concerning that which is good?' Jesus merely intended to show that the title 'Good Master' implied on the questioner's part an imperfect standard of moral goodness, since absolute goodness belonged to God alone and not to any human teacher—and as such he obviously regarded Jesus. Our Lord then pointed him to the Commandments of the Second Table for a statement of the active duties which God required of men; the man replied to this without

Incident of Rich Young Ruler. Mark x. 17-22. Matt. xix. 16-22. Luke xviii. 18-23.

hesitation: 'All these things have I observed from my youth.' Jesus was so impressed by the evident sincerity of the inquirer that 'looking upon him He loved him,' and seeing in him the temper of whole-hearted zeal which He always sought in men, He would have added him to the number of His permanent followers. He therefore put to him the decisive test which should prove whether he really had the entire devotion to God and his fellow men which he professed, telling him, 'One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me.' The sacrifice demanded proved too heavy; the man's face fell, and he turned away sorrowful, 'for he was one that had great possessions.'

Teaching
on Wealth.
Mark x.
23-31.
Matt. xix.
23-30.
Luke xviii.
24-30.

Jesus pointed the bystanders to the failure of one in all other respects so whole-hearted, as a proof how hard it was for those possessed of riches to enter the Kingdom, declaring it to be easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. The saying was probably a proverbial one; in any case an impressive paradox of this kind is quite in character with our Lord's common method of teaching; yet this, as other like expressions, has proved a stumbling-block to prosaic and literal-minded critics, who have expended their ingenuity in explaining the camel as a kind of cable, or the needle's eye as a narrow gateway for foot-passengers. In reply to the astonishment aroused in His disciples by the warning, Jesus added that, though humanly it was impossible, 'with God all things are possible.'

The incident, and the lessons which He drew from it, serve well to illustrate our Lord's general attitude to wealth. There is no doubt much in His teaching, as

preserved to us, which appears to condemn the possession of riches as in itself evil. This is specially noticeable in St. Luke's Gospel, in whose version of the Sermon on the Mount the poor appear to be blessed because they are poor, the rich to be denounced because they are rich. We have already dealt with the interpretation of the Beatitudes and Woes in St. Luke; yet when we consider our Lord's teaching as a whole, it is clear that although He passes no absolute condemnation on riches in themselves, at the same time He recognized that their possession involved peculiar spiritual danger, as rendering specially difficult that single-minded devotion to God and detachment from worldly aims which He always declared to be essential for those who would enter the Kingdom of God. His disciples must have their treasure laid up in heaven, where their true hopes and interests should be. Jesus constantly taught that earthly wealth was to be regarded as a trust to be employed in God's service, and that for the use made of it a man would hereafter be held accountable.

This is shown in the parable of the Unrighteous Steward, to which reference has already been made. In that parable, so far from condemning riches absolutely, Jesus taught that a man's future hereafter depends on the use which he makes of worldly possessions here. The steward in the parable, cynical and unprincipled as he showed himself, nevertheless earned commendation from his master for his astuteness and foresight, since by making his lord's tenants accomplices to his own fraud, he ensured for himself, after his expulsion from office, a welcome to their homes. Our Lord deduces from the story the inference that 'the sons of this world' commonly show, as in this instance, more wisdom and foresight in their worldly dealings with

Cf. Parable of the Unrighteous Steward. Luke xvi. 1-12.

their own generation, than 'the sons of light' in their conduct as to things eternal. He therefore draws from the parable two lessons: (i) His followers are so to use the material wealth and advantages which they enjoy on earth, 'the mammon of unrighteousness,' in securing for themselves friends and a home, that when this earthly wealth fails, as fail it will, they may find a welcome into 'the eternal tabernacles,' that heavenly home which they have thus prepared for themselves. (ii) They are always to remember that they are but stewards of earthly possessions; that riches are a trust committed to them by God to test their fidelity; hence only the man who has thus proved faithful in a very little would be faithful also in much. If they had not proved faithful here in their use of 'that which is another's,' i. e. God's, they could not hereafter be entrusted with the true riches.

Parable of
the Rich
Man and
Lazarus.
Luke xvi.
19-31.

This principle, that the position of men beyond the grave would depend on the use made during this life of earthly advantages, is further drawn out in the parable of the Rich Man and the Beggar, also preserved in St. Luke's Gospel. The details of the story, drawing out the contrast of the condition before and after death, are too familiar to need repetition. Clearly it was not the intention of Jesus in this parable to enlighten men's curiosity by a description of the conditions of a future life. He adopts, for His purpose, the current Jewish ideas on the subject. The picture of the scene after death appears to be based on the conception, which prevailed later in Jewish belief, of two divisions in the intermediate state, one of bliss for the righteous and one of torment for the wicked. Thus Lazarus is carried by angels to 'Abraham's bosom'—an expression which is clearly here used as practically equivalent to Paradise.

Cf. Hastings' *B. D.*,
vol. i.
p. 18.

The term, though not common in Jewish writings, is found in Rabbinical literature of the second and third century, standing for the place of highest honour next to the Father of the Faithful, assigned to the pious departed. It is here represented as divided by an impassable gulf from the place where the rich man lies 'in Hades, in torments.' Some have thought that, since this conception of a division between the righteous and the wicked in the intermediate state is not found in Jewish writings as early as our Lord's time, the imagery of the story points rather to the final state of the righteous and the wicked after death. The question, however, whether Jesus meant to represent the state described as final or temporary is beside the point, and has no bearing on the central lesson of the parable, which is plain enough; for what Jesus really intended to teach by this parable was, that the condition of men after death may be widely different from that in this life. We notice that the rich man in the parable makes no attempt to dispute the justice of his sentence. In short, Jesus declares that a man cannot live for self here, and yet enjoy God's presence hereafter. The parable concludes by showing that this should have been plain enough to the hearers of Jesus from the revelation of God, to which they already had access. In reply to the rich man's appeal that Lazarus might be sent to warn his brethren, lest they too, by continuing in a life of selfishness, should hereafter share his own fate, he was told that they had warning enough in the Scriptures, 'Moses and the prophets'; and if these failed to move them to repentance, they would not be convinced by any miraculous appearance of one risen from the dead. It is possible that this parable formed a pair with that of the Unrighteous Steward, both dealing

with the right use of riches with a view to the future.

The
Approach
of the
Crisis¹.

Jesus had, as we have seen, set out on this last journey to Jerusalem, knowing the fate which there awaited Him. The bitter hostility of the religious leaders, the fickleness of the multitude which was shown in the ebb and flow of popular enthusiasm, the absolute failure of the nation at large to accept His Messianic ideal, the want of true sympathy with His purposes in those who had espoused His cause, all foreshadowed plainly the final issue. But Jesus Himself saw further than any human observer. He alone recognized that the teaching of Scripture and the fate of all the prophets of the nation down to the Baptist pointed to the same conclusion, and showed that the Messiah must suffer; and He realized that only in submission to this fate lay

Mark x. 32.

the fulfilment of His Father's Will. The consciousness of this lent to this last progress to Jerusalem a certain mysterious dignity which clearly impressed the beholders, and has left its mark on the narrative. Jesus Himself went in front of the company, followed by His disciples, who, oppressed with the sense of alienation from their Master and the dread of some great trial which lay before Him, 'were amazed,' while others who accompanied Him were possessed by a vague sense of awe.

Further
Teaching
on Suffer-
ings.

Mark x.
32-34.

Matt. xx.

17-19.

Luke xviii.

31-34.

Now, for the third time, Jesus repeated to His disciples the prediction of the fate in store for the Son of Man, on this occasion with fresh details as to the part to be played in His death by the Gentiles, and the insults and scourging which should accompany it, yet adding, as always, the assurance that after three days He should rise again.

¹ Cf. Sanday in Hastings' *B. D.*, vol. ii. p. 631.

An incident which occurred at this point shows more forcibly than any description how entirely those nearest to Him had failed to grasp His meaning. James and John, the two sons of Zebedee, accompanied by their mother Salome, came to Jesus with a request that in His Kingdom they might occupy the places nearest to Him. The petition rested on the conception of a worldly kingdom to be established upon earth, suggested probably by a literal interpretation of His recent promise that His apostles should sit on twelve thrones, judging the twelve tribes. The request, however blameworthy was the personal ambition which prompted it, yet, being presented at such a time, gave proof at least of a striking confidence in the final triumph of their Master's cause. Hence Jesus did not directly rebuke their self-seeking, but pointed them to the true meaning of such a privilege as they sought. He asked them if they were prepared to share the cup of pain and baptism of suffering which nearness to Him involved. On their prompt assent to these conditions He declared that these indeed should be granted them; but the places nearest to Him in His Kingdom were not to be assigned by any act of royal favour, but should be only for those 'for whom it hath been prepared,' that is, as He shows in the discourse which follows, who have proved themselves fit for such a position by likeness to the spirit of their Master. The request not unnaturally aroused murmurs of jealousy among the ten against the two ambitious disciples; indeed, we notice throughout this closing period of the ministry the frequent signs of mutual rivalry in the Apostolic band, standing out in marked contrast to their Master's spirit. Jesus once more called them to Him and rebuked a temper which betrayed so complete a failure to grasp His own ideals.

Request
of the
Sons of
Zebedee.
Mark x.
35-45.
Matt. xx.
20-28.
Cf.
Luke xxii.
24-27.

Again He pointed them to the spirit of unselfish service as the true measure of greatness for His followers. The greatest among them should be the minister and slave of all. That spirit of service found its highest example in the life of the Son of Man, culminating in His death for others: 'For verily the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.'

Passing
through
Jericho.
Zacchaeus.
Luke xix.
1-10.

Proceeding on His journey Jesus passed through Jericho. At that place St. Luke records the incident of the visit to the house of Zacchaeus. The story of his conversion connects itself most naturally with the 'Publican Ministry'.

Healing
of Barti-
maeus.
Mark x.
46-52.
Matt. xx.
29-34,
cf. ix.
27-31.
Luke xviii.
35-43.

It would seem that from this time forward the crowds of pilgrims accompanying Jesus on His way continued to increase, and His journey to Jerusalem assumed more and more the appearance of a triumphal progress. The enthusiasm of the multitude was still further excited as He left Jericho by the healing of the blind beggar Bartimaeus. Considerable variations as to the circumstances of this miracle seem to have existed in the Gospel tradition. St. Matthew mentions two blind men, possibly by confusion with a similar miracle which he has already related: however, the vivid details of St. Mark's account of the incident clearly betoken the recollections of an eyewitness. It is significant that this blind beggar addresses Jesus by the Messianic title 'Thou Son of David,' thus striking the first note of that public welcome accorded Him later by the crowds of pilgrims at the Triumphal Entry.

Raising
of Laza-
rus, &c.
John xi.
1-57.

In order to understand the subsequent course of events the Synoptic narrative needs to be supplemented by the additional information given in the Fourth Gospel.

¹ See p. 108.

It would be hardly credible that the conspiracy against Jesus should so rapidly have come to a head, if He had only appeared in Jerusalem for the first time a few days previously. St. John, however, mentions recent sojourns in the capital for the Feasts of Tabernacles and Dedication (John vii. 2, x. 22), and just at this point in the narrative he relates the miracle of the raising of Lazarus, implying that it was the sickness and death of His friend which led Jesus to visit Judaea. The effect produced by this act gave once more a new stimulus to the expectations and enthusiasm of the populace, and the determination of the ruling classes at all costs to make away with Jesus. From this time the lead is taken by the Chief Priests, who belonged mainly to the Sadducaic party. They thenceforward were steadily bent on compassing the destruction of One, the success of whose claims would be fatal to their own power. The treachery of Judas soon gave them an unlooked-for opportunity of putting their scheme into execution, without risking the danger of a popular tumult.

Jesus before entering Jerusalem took up His abode at Bethany, the home of Lazarus and his sisters; their house had probably been on previous occasions His head quarters during His visits to the city.

St. Luke, who omits the following narrative, probably because he had previously related the somewhat similar act of anointing in the house of Simon the leper, has preserved from one of his sources an incident which occurred at one of the stays of Jesus with the household at Bethany, and which throws light on the contrast of the characters of the two sisters. Martha, busily occupied in making preparations for the reception of her guest, complained to Jesus that Mary was content

The Anointing at Bethany. Mark xiv. 3 9. Matt. xxvi. 6-13. Cf. Luke vii. 36-50. John xii. 1-8. Incident in Home at Bethany. Luke x. 38-42.

to sit at His feet to hear His teaching, and gave her no assistance. Jesus in reply gently rebuked her for her excessive anxiety, declaring that He needed no such elaborate preparations, a few things or one alone would suffice; and Mary in her eagerness to learn of Jesus had indeed chosen 'the good part, which should not be taken from her.'

It appears from St. John, who tacitly corrects the Marcan narrative on this point, that Jesus reached the home at Bethany six days before the Passover, on the Friday evening, that is to say, at the opening of the Sabbath. There He was entertained at a feast in the house of Simon the leper, whose relationship to the family at Bethany we are not told. On this occasion Mary gave a further proof of her devotion and gratitude to Jesus. Taking a pound of the most costly spikenard she poured it over His head (Mark) or feet (John)—for on this detail the accounts differ. So costly an offering did not pass without remonstrance from some present, who complained that the price of the ointment might have been better employed in being devoted to the poor. St. John traces this feigned philanthropic zeal to Judas Iscariot, who kept the common fund of the little company, from which such contributions to the poor would be made, and was in the habit of pilfering the contents. Jesus rebuked the murmurers, reminding them that while they had the poor always with them, He would not be with them for ever. He then further hinted at His approaching death by saying that this anointing was an embalmment beforehand for His burial, and that wherever the Gospel was preached this act of love should be recorded. Such an incidental utterance betrays in a striking way how constantly His mind was at this time dwelling on the prospect of His death.

Immediately after the incident of the anointing, our narratives place the visit of Judas to the Chief Priests to make overtures for the betrayal of his Master. Possibly the rebuke which had been addressed to him on that occasion, or the consciousness that his treachery had been discerned by Jesus, or else despair at the repeated allusions to his Master's impending fate, hastened Judas in his decision. He agreed with the Chief Priests, for the sum of thirty shekels¹, to betray Jesus to them on the first convenient opportunity which should present itself.

Treachery
of Judas.
Mark xiv.
10, 11.
Matt. xxvi.
14-16.
Luke xxii.
3-6.

Thus, then, with the approach of the Passover the plots of the enemies of Jesus were matured, and all things were already in train for the final catastrophe.

¹ The pieces of money were probably staters (R. V. shekels) or four-drachma pieces, of Phoenician coinage, thirty of which would be about equivalent to £4 16s. of our money.

CHAPTER XIV

THE LAST WEEK OF THE MINISTRY

The Triumphal Entry.—Cursing of the Fig-tree.—Question of Pharisees and Herodians.—Question of Sadducees.—Question of Scribe.—Parable of Good Samaritan.—Anti-Pharisaic Teachings.—Parable of Wicked Husbandmen.—Question of Jesus as to Messiah.—Incident as to Widow's Mites.

MARK xi. 1-14, 20-25, xii. 1-44; MATTHEW xxi. 1-11, 18-22, 33-46, xxii. 15-46, xxiii. 1-39; LUKE xix. 28-44, xx. 9-47, xxi. 1-4, x. 25-37, xi. 39-52; JOHN xii. 12-19.

Beginning
of the
Last Act.
Hastings'
B. D.,
vol. ii.
p. 632.

WE enter now upon the last act of the drama. The narrative of all the Evangelists becomes fuller and more detailed as the final catastrophe approaches. Professor Sanday has clearly analysed the motives which actuated the different actors in the plot; and in the light of these it is possible to trace out with comparative certainty the progress of events. We see how the varied forces at work were all tending more and more decisively to the same issue.

The Tri-
umphal
Entry
into Jeru-
salem.
Mark xi.
1-11.
Matt. xxi.
1-11.

Knowing that the end was near, Jesus at last threw off the reserve which He had thus far maintained. Hitherto He had thwarted all attempts at a Messianic demonstration in His favour; but now by His triumphal entry into Jerusalem He makes His last and only *public* claim to Messiahship. On approaching

the city He sent two of His disciples to the neighbouring village—doubtless Bethany—with directions to bring an ass's colt which they should find tied there; to any objections raised by the owner, they were to answer by declaring that 'the Lord' needed him, and would immediately, after using him, restore him again. This they did, and brought the colt to Jesus. The owner would appear to have been a disciple, who was willing, on the assurance given, to place his foal at the disposal of Jesus; there seems no necessity to suppose any miraculous foreknowledge on the part of Jesus in regard to the incident¹. Mounting the ass's foal, Jesus rode from Bethany to Jerusalem over the Mount of Olives, surrounded by crowds, who were probably composed in the main of pilgrims from Galilee journeying to the feast. These, as He advanced, strewed their garments and branches cut down from the neighbouring palm-trees in His path, and in the words of the great Hallelujah Psalm (Ps. cxviii) acclaimed Him with cries of welcome, which could only have a Messianic import: 'Hosanna; Blessed is He that cometh in the name of the Lord: Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.'

As the procession approached the city fresh crowds streamed out to meet it. Jesus, on this occasion, made no attempt to check the acclamations of the multitudes, and even when the Pharisees urged Him to silence their cries, refused to do so, declaring that now, if they were silent, the very stones would cry out.

Luke xix.
28-38.
Cf.
John xii.
12-19.

Repulse
of the
Objection
of the
Pharisees.
Luke xix.
39, 40.

¹ St. Matthew's mention of an ass and foal is apparently due to a desire on his part to find a literal fulfilment of the prophecy of Zechariah, referred to in the First and Fourth Gospels: 'Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and riding upon an ass, and upon a colt, the foal of an ass.' Zech. ix. 9.

The meaning of His attitude was unmistakable. He had deliberately accepted the people's homage, and thus allowed Himself to be recognized as Messiah. The effect of this act, alike on the hierarchy and the populace, must have been overwhelming. The hierarchy had been plotting to take Him by stealth, only afraid that He might elude their vigilance, when news was brought that He had thus openly defied them and proclaimed Himself as the popular Deliverer. Thenceforward they recognized more forcibly than ever how urgent it was to remove such a menace to their authority. So, too, the hopes of His adherents revived for a moment. Now, at last, in the Holy City, amid the crowds assembled for the feast, He would surely take the step which He had refused to take at a former Passover in Galilee after the miracle of feeding, and give the sign for a national revolt. For the moment expectation ran high. It is hardly surprising, that when such hopes were completely dashed by the events of the ensuing week, many of the crowd veered round, and joined in demanding the death of Jesus; or that at any rate His supporters were too few to raise any effectual protest against the public vote cast for His condemnation.

The Chronology
of Events.

According to the Synoptic account Jesus was occupied during the succeeding days with teaching in the temple, returning each night to Bethany. It would appear, as we have already suggested, that the Synoptic outline has massed together in this portion of its narrative a number of incidents and teachings, some of which belong really to visits made by Jesus to Jerusalem earlier in the ministry. This displacement was rendered necessary, if they were not to omit these narratives altogether, since they record no other visit. Thus the cleansing of the temple and the question of the Pharisees as to

the authority by which Christ acted have been treated in connexion with the first visit. At the same time it is not improbable, seeing that there was a desire to elicit from our Lord some utterance which should form the ground for a charge against Him before the Roman authorities, that various attempts, having this object, were at this time made by His opponents, as is represented in the Synoptic outline.

In the course of one of the visits of Jesus to the city from Bethany, accompanied by His disciples, occurred the incident of the cursing of the barren fig-tree. This clearly belongs to the class of miracles which were intended as parables in action.

Some have found a difficulty in this act of our Lord, as involving a wanton and unnecessary destruction of life, and it has even been suggested that a parable, identical with or similar to that of the withered fig-tree in St. Luke, has by a misunderstanding been represented by St. Mark as an actual occurrence. This view, however, finds no support in our narratives, and we know that it was a common practice of Jesus to teach by acts, as well as by words. Certainly the main object of the miracle was instruction. In connexion with the circumstances of the time, and especially in view of the recent demonstration at the Triumphal Entry, it represented Christ's verdict on the Jewish nation and more especially its leaders. In their demonstrative yet misguided religious zeal, together with their ineffective display of Messianic enthusiasm, they resembled this tree with its show of leaves yet with no fruit beneath. No doubt in this, as in other instances, the underlying meaning of Christ's act would only be discerned gradually by the eyewitnesses.

St. Mark relates that on passing the spot on the

The
Cursing
of the
Fig-tree.
Mark xi.
12-14,
20-25.
Matt. xxi.
18-22.
Cf. Luke
xiii. 6-9.

following morning Peter called the attention of his Master to the fact that the tree was already withered, and that, thereupon, Jesus drew from the incident a lesson of the power of faith in prayer, to which nothing should be impossible: 'Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.' He then adds the further condition, found in the Sermon on the Mount, that God will only answer prayer if it is offered in a spirit of forgiveness towards men. Whether St. Mark is right in connecting these comments with the incident of the fig-tree must be left open to question.

Cf.
Matt. vi.
14.

Encoun-
ters in the
Temple.

We now turn to consider a succession of encounters in the temple courts between Jesus and His opponents, standing together at this point in the Synoptic outline.

(i) Ques-
tion of the
Pharisees
and He-
rodians.
Mark xii.
13-17.
Matt. xxii.
15-22.
Luke xx.
20-26.

(i) He is first met by a combination of the Pharisees and Herodians¹. Their question as to whether it was allowable for a Jew to pay tribute to Caesar was in truth crucial at that period as to the political attitude of any one who claimed to be a national leader. Two views on the point seem to have prevailed among the Pharisees themselves. The more moderate party regarded the Gentile supremacy as a Divine chastisement, to which the nation was required to submit, until God should grant deliverance; the more extreme, on the other hand, looked upon it as a violation of God's supremacy over His people to be resisted at all hazards. The question was clearly intended to place Jesus on the horns of a dilemma; if He declared such payment to be unlawful, He could be at once arraigned before the Roman governor on a charge of disloyalty; on the other

¹ See Additional Note.

hand, to counsel submission would be regarded as tantamount to a surrender of all claim to be regarded as the national Messiah. Christ penetrated at once this malicious scheme. Calling for a Roman denarius, He pointed to the image and superscription which it bore, and asked whose it was. On their replying 'Caesar's,' He answered, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's.' The circulation of Roman coinage implied on their part a recognition of the authority of the Roman government. At the same time He showed that such submission to human authority was in no way inconsistent, as they implied, with obedience to God's rule. The two spheres of duty were independent, and there need be no clashing between their claims. Thus the answer laid down a principle of far-reaching application. At the same time, the attitude taken up by Jesus on the question involved a decisive refusal on His part to countenance the material hopes of His countrymen, by heading a rising against Roman sovereignty. Thereby in truth it sealed His own fate, proving unmistakably that He was in no way such a Messiah as the nation demanded.

(ii) The next attempt came from the Sadducees. The question they put to Jesus was probably a weapon commonly employed in argument with their Pharisaic opponents, to show the absurd consequences involved in drawing from Scripture a doctrine of the Resurrection. They put forward the case of a woman who, in accordance with the Levitical law, had married seven brothers, each one of whom died childless, and asked, 'In the resurrection whose wife shall she be of them?' Our Lord first answers their supposed difficulty by showing that it rests on an entirely wrong conception as to the character

(ii) Question of the Sadducees. Mark xii. 18-27. Matt. xxii. 23-33. Luke xx. 27-40.

of the Resurrection life ; as if in it there must be a continuance of the conditions prevailing in this life. 'Is it not,' He says, 'for this cause that ye err, that ye know not the Scriptures, nor the power of God?' In that life, He declares, sexual relations cease: 'They neither marry, nor are given in marriage; but are as angels in heaven.' But He goes on further to refute them by giving from Scripture itself a positive proof of the Resurrection. He points them to the evidence of the passage 'concerning the Bush,' where God speaks of Himself as the God of the patriarchs, from which the inference follows that in their case there existed a continued personal relationship to Him unbroken by death: 'He is not the God of the dead, but of the living.' It is important to notice that our Lord here bases the doctrine of the Resurrection on the fact of relationship to a living God.

(iii) The Question of the Scribe. Mark xii. 28-34. Matt. xxii. 34-40. Luke xx. 39, 40. Cf. Luke x. 25-37.

(iii) The next question of the series is put by a Scribe, who is said to have heard and approved of Jesus' answer to the Sadducees. The question dealt with a subject which seems to have been a standing ground of discussion in the Pharisaic schools—namely, which was to be considered the first or most important commandment of the law. The motive of the questioner in this case is doubtful, and is variously represented in our accounts. Its aim may have been to throw discredit upon Jesus by criticizing the inadequacy of any answer He might give. Jesus replied by quoting the first clause of the Shema (Deut. vi. 4), the profession of faith repeated daily by every Jew, containing the great commandment of love to God, and beside it He placed as second the command to 'love thy neighbour as thyself.' In these, He declares, the whole law and prophets are summed up. The Scribe expressed his

approval of the answer, but wishing to justify himself by showing that a further difficulty still remained, he asked, 'Who is my neighbour?'—who, that is, are to be included in the term? This question Christ answered by the Parable of the Good Samaritan. The meaning of that parable was so obvious that, when he was confronted with the question 'Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?' the man was forced to draw the conclusion, opposed as it was to the principles of his class: 'He that showed mercy on him.' Whereupon Jesus forced the lesson home by adding, 'Go, and do thou likewise.' Thus by this parable He clearly taught that a man is to show himself a neighbour to every one, whatever his position or nationality, whom he has a chance of helping in any way; to the man in the parable, who needed help, when his own countrymen failed, the Samaritan proved himself indeed his neighbour. Thereby Jesus enunciated what was to a Jew an entirely new view of moral obligation, breaking down all the exclusiveness of the old national barriers.

St. Luke has placed the question of the Scribe in his 'great Insertion,' though the form of the inquiry in his Gospel is slightly different: 'What shall I do to inherit eternal life?' And he alone records the further question of the Scribe as to the meaning of the term neighbour, and the parable by which Jesus answered it. This parable may well have come to him only as a fragment, apart from the context, and been placed by him, as in other cases, in what seemed to be a suitable connexion. He omits the Scribe's question where it occurs in the Marcan outline, but adds the fact that certain of the Scribes expressed their approval of Jesus' answer to the Sadducees. St. Mark mentions that the Scribe

The
Parable of
the Good
Samaritan.
Luke x.
29-37.

repeated with approval the answer of Jesus from the Shema, acknowledging such love to God and man, as was there enjoined, to be superior to 'all whole burnt-offerings and sacrifices.' St. Mark adds that the discernment thus shown by His questioner in rightly appreciating the relative importance of moral and ceremonial obligations, won for him from Jesus the assurance that he was not far from the Kingdom of God.

Direct
Anti-
Pharisaic
Teachings.

Parable
of the
Wicked
Husband-
men.
Mark xii.
1-12.
Matt. xxi.
33-46.
Luke xx.
9-18.

Ps. cxviii.
22, 23.

With these attempts of His opponents to ensnare Jesus, our sources connect a series of His own teachings directed against the Pharisees. It is probable that in this case, too, we have, collected into one discourse, utterances made at different times in the course of His ministry. Immediately before the succession of questions just related is placed the Parable of the Wicked Husbandmen. The meaning of this parable was plain enough to His hearers, since the imagery employed had been rendered familiar to them in the Old Testament. Israel had often been represented by the prophets as God's vineyard. It would be generally understood that here, by the husbandmen, Jesus pointed to the nation, and more especially the national leaders. Herein recognizing clearly the inevitable result of His mission, He showed how the fate which should be inflicted on God's own Son was only a repetition of the treatment meted out to God's messengers at all times in the nation's history. He closes the parable with the warning that the privileges which they had rejected should be taken away and given to others; another hint of the coming extension of God's Kingdom to the Gentiles. When His hearers, at the prospect of such a judgement, exclaimed (so St. Luke relates), 'God forbid,' Jesus replied by quoting the saying of the Psalmist as to the stone rejected by the builders becoming 'the head of

the corner,' in fulfilment of the Lord's purposes; His meaning being that this saying, having reference originally to the Jewish nation, which, though rejected by the great nations of the world, became in the Divine Providence the Chosen People of God, the corner-stone of His fabric, should find its fulfilment in the treatment of His own Messianic claims; since He, though rejected by His own nation, should yet prove the chief corner-stone of the new Ecclesia of God, to be raised on the ruins of the old Israelite Theocracy.

St. Mark's words in introducing this parable, 'He began to speak unto them in parables,' may imply that he found in his source other parables placed in this connexion. One of these, the Parable of the Marriage Feast, which occurs here in St. Matthew and possibly forms a pair with that which precedes, has been already treated in the connexion in which it occurs in St. Luke.

At the conclusion of their questions is related a question put by Jesus Himself, either to the Pharisees directly or to the people, with the object of showing the inconsistency of the Messianic teaching of the Scribes themselves with Scripture. He asked how the opening words of Psalm cx—a psalm universally recognized as Messianic—'The Lord said unto my Lord, Sit thou on My right hand, till I make thine enemies the footstool of thy feet,' could be explained in accordance with the exclusive emphasis laid in their teaching on the human descent of the Christ from David. This passage showed that the portraiture of Scripture could not be satisfied by the idea of a merely human Messiah of Davidic lineage; in fact, that in adhering to such a view they were looking for the Messiah on entirely wrong lines.

Jesus' use of the passage of course in no way involves a denial of His own Davidic ancestry. He would point

Question
of Jesus
as to
Messiah.
Mark xii.
35-37.
Matt. xxii.
41-46.
Luke xx.
41-44.
Ps. cx. 1.

out that the words, while indeed they implied this, demanded more; they could only refer to a Messiah far greater than David. It may be said in passing that, clearly, the Davidic authorship of the psalm, though now generally rejected, was in that age unquestioned; and there is no difficulty in assuming that on critical questions of this character Jesus was subject to the same limitations of knowledge as His contemporaries. He thus met His opponents on their own ground, with an argument from Scripture to which they could find no answer. Then follows a number of Jesus' direct denunciations of the religious classes, setting out those faults in their teaching, conduct, and temper, which had continually brought Him into collision with them throughout His ministry. St. Matthew, who relates these most fully, has probably here, as in other cases, grouped together in one connected discourse the anti-Pharisaic teaching of Jesus, addressed at different times to the disciples or a wider audience. He first bids His disciples pay to the commands of the Scribes and Pharisees the deference due to their position as the recognized teachers of the nation, the official representatives of Moses; but, at the same time, he warns them against imitating the harsh unsympathetic temper in which they exercised their intellectual power over others, and the petty self-ostentation which characterized their methods and acts. His disciples are not to accept titles of honour such as Rabbi or Master, 'for one is your teacher; and all ye are brethren,' and 'one is your master, even the Christ.' Nor was any one of them on earth to form for himself a personal following, and be called Father, 'For One is your Father, which is in heaven.'

Jesus then in scathing terms draws out His indict-

Direct

Denunciations.

Mark xii.

38-40.

Matt. xxiii.

3-7.

Luke xi.

39-52.

xx. 45-47.

Matt. xxiii.

8-10.

ment against the Scribes and Pharisees. His denunciation singles out in turn one failure after another in their conduct and teaching: (a) their attempt to exclude all 14. others from the religious privileges which they themselves would not use; (b) their spirit of proselytism; (c) the 15. foolish casuistry of their teaching with regard to oaths; (d) their pedantic observance of ceremonial details of the 16-22. law to the neglect of moral principles, causing them 'to strain out the gnat, and swallow the camel'; (e) their 23, 24. petty scruples as to external defilement, combined with indifference to pollution of the heart; (f) the utter 25. hypocrisy of their character, making them like whited tombs, fair without but foul within. (g) He then sums 27, 28. up with a denunciation of their pretended religious zeal, causing them to 'build the tombs of the prophets' by 29-36. professing to uphold the letter of their teaching, while in fact they are proving themselves by their treatment of Jesus the spiritual descendants of those who in all ages of the nation's history have maltreated and slain God's messengers. He declares that the blood of all these murdered servants of God shall be visited on the men of that generation. Jesus ends His denunciation with words of passionate lament over Jerusalem, 'which killeth the prophets, and stoneth them that are sent unto her.' 'How often,' He cries, 'would I have gathered thy children together, even as a hen gathereth her chickens under her wings'; but now, He adds, the obstinate refusal of His countrymen had sealed their fate: 'And ye would not.' Wherefore the final sentence which they had brought upon themselves by their own conduct goes forth against them, 'Behold, your house is left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.'

Lament
over Je-
rusalem.
Matt. xxiii.
37-39.
Cf.
Luke xix.
41-44.

The
Widow's
Mites.
Mark xii.
41-44.
Luke xxi.
1-4.

The Marcan source connects with these discourses one singularly beautiful incident. Jesus with His disciples was sitting in the Court of the Women watching the crowd of worshippers as they cast their offerings into the temple treasury. Among the wealthier donors came one poor widow, who cast in two mites¹, making a farthing. Jesus, calling the attention of His disciples to her gift, declared that she had in truth given more than all the rest; for while they had cast in either more or less out of their superfluity, she out of her poverty had contributed her entire living. This incident may quite possibly have been placed in this connexion in the Gospel outline as affording a striking illustration, in act, of the contrast between the outward formal ostentation which distinguished the religion of the Pharisees, and had drawn forth the denunciation of Jesus, and the temper of genuine yet unpretentious devotion to God shown by the deed of this poor widow.

ADDITIONAL NOTE TO CHAPTER XIV.

THE HERODIANS.

See 'Herodians' in Hastings' *B. D.*, vol. ii.

The term, according to the regular meaning of adjectives with the termination *-avos*, refers to adherents of the house of Herod. They appear to have been a political party among the Jews, which sought for the restoration of the national independence under the rule of one of the Herods. They would

¹ The mite or lepton was the smallest bronze coin in circulation among the Jews. It was a Greek coin, equal in value to half a Latin quadrans (a farthing), which was itself a fourth part of an as; the as being at this time worth about a halfpenny of our money.

therefore desire to oust the existing rule of the Roman procurators, and to this extent would be in sympathy with the objects of the Pharisees, though not sharing their ideal of a true Theocracy. They would be willing to enter into a temporary alliance with them for the overthrow of Jesus, in whom both parties recognized a fatal obstacle to the success of their ideals.

CHAPTER XV

ESCHATOLOGICAL TEACHING

MARK xiii (cf. xii. 18-27); MATTHEW xxiv, xxv; LUKE xii. 35-xiii. 9, xvii. 20-37, xix. 11-27 (cf. xvi. 19-31), xxi. 5-36.

Eschato-
logical
Discourse.
Mark xiii.
1-37.

AT this point in the Marcan narrative is introduced a discourse which is generally known as the 'Eschatological' discourse. Eschatology, or the doctrine of the last things, was at this time quite a special department of Jewish theology, and the subject held powerful sway over the popular imagination, to judge by the comparatively large amount of nearly contemporary literature which has been preserved.

Jewish
Doctrine
of the Two
Ages.

Bound down as they were by Scribism, both as regards interpretation and practice of the law, the Jews were far less restricted in their speculations as to the future. It is true that the main lines of such speculation were laid down for them by an ever-increasing tendency to dogmatism, but they were left to their own discretion in the details. Hence, in eschatological literature, we find great divergence of opinion, and, though it was generally believed that certain things would happen, there was no such general agreement as to how, when, or in what sequence they would happen.

Thus it was generally believed that the history of the

world consisted of two ages—the present (or ‘this age’) and the future (or ‘that age’). Allusions to this current conception are not infrequent in the Synoptic Gospels. (Cf. Luke xvi. 8, ‘the sons of this age’; Matt. xiii. 40, ‘the completion (or end) of the age’; Matt. xii. 32, ‘in this age or in the future age’; Luke xx. 34, ‘the sons of this age . . . but those who are deemed worthy to share in that age.’) But there was no general agreement as to how or when the present age should end and the future age begin.

In the light of this doctrine of the two ages the eschatological significance of the question of the select three to their Master is clear. By His prophetic announcement, ‘There shall not remain one stone upon another which shall not be overthrown (καταλυθή),’—an echo of His former utterance at the first Passover (John ii. 19), and with equal claim to be regarded as the groundwork of the accusation made against Him at His trial,—the disciples must have understood more than a mere announcement that the temple buildings would be destroyed; and when they asked, ‘Tell us *when* shall these things be, and *what is the sign* when all these things are about to be brought to completion (συντελεῖσθαι),’ it is as though they were asking their Master to pass judgement on current eschatological beliefs and to solve for them, in regard to the doctrine of the two ages, those points on which the speculators of the day were not entirely in agreement. The kind of answer usually given by such speculators to the second part of the question (‘What is the sign?’) can be ascertained from the literature of that time, in which we read of the persecution of the righteous, of an increase of sin, of wars, and of internecine strife, extending even to members of the same family; and of portents, such as

The
Question
of the
Disciples.

are described by Livy in his account of the second Carthaginian war.

General
Considerations as to
Jesus'
Eschatological
Teaching.

Before discussing Jesus' answer to the question, one or two general considerations must be noticed.

(i) The subject of eschatological teaching in general and of this discourse in particular is such that it is more possible here than in teaching of a different character that the report of the words of Jesus was coloured by the ideas of the early Christians; and such discourses, which can have been by no means easy for the hearers to understand at the time when they were delivered, naturally presented great difficulties to those who afterwards transmitted them.

(ii) It is not necessary to suppose that the whole of this discourse was delivered on this particular occasion, for St. Mark may have grouped various utterances together. It is important to bear in mind this possibility, by means of which many difficulties are more easily solved, and particularly in eschatological teaching peculiar to the first Evangelist, of whom such grouping is known to be characteristic. In the Marcan discourse the internal discrepancies are such as, in the opinion of some scholars, can only be accounted for by the hypothesis that a Jewish Apocalypse has been grafted on to it. At any rate, the whole discourse appeared in its present form in the Marcan source which was used both by St. Matthew and St. Luke.

Matt. xxiv.

(iii) St. Matthew characteristically combines this discourse with other eschatological matter, mostly from the Logia. In this Gospel and in St. Luke certain deviations from the Marcan source attract the attention.

Mark xiii.
14.
Luke xxi.
20.

Thus, where in St. Mark we read, 'But when ye see the abomination of desolation,' we read in St. Luke, 'But when ye see Jerusalem being encompassed by armies':

and for the words which follow in St. Mark, 'standing where it ought not,' are substituted in St. Matthew, 'standing in the holy place.' This expansion of the words of Jesus as found in the Marcan source, due to the influence of events which occurred subsequent to the time of delivery, lends additional support to the suggestion made above that the words of the discourse as found in St. Mark's Gospel may themselves be a modification of those which were originally spoken.

The discourse begins with a warning addressed to the disciples, (*a*) not to be led away by false teachers or false Messiahs, and (*b*) not to be terrified by wars and rumours of wars. For neither national nor natural convulsions were to be immediate signs of the end. Verses 9-11 foretell the persecutions to which the disciples must be exposed in their work of proclaiming to all the nations the good news of the Kingdom; and that work must be accomplished before the end. So, too, internecine strife even between members of the same family was a necessary result of that proclamation, and in one sense Jesus could say of Himself, 'I came not to send peace, but a sword.' This passage seems to some extent to break the continuity of the discourse, and verse 14 is more closely connected with verse 8 than with the verse which immediately precedes it (ver. 13). (Ver. 8, 'This is the beginning of travail . . .'; ver. 14, 'But when ye see . . . then let those who are in Judaea flee.')

Analysis
of the
Discourse.
Mark xiii.
5-8.

9-11.

Matt. x. 34.
Cf. Luke
xii. 51.

The more immediate signs or events which will attend the end of the 'present age' are then detailed.

(i) 'The abomination of desolation standing where it ought not (let him that readeth understand).' In this enigmatical utterance the reference is to the desecration of the altar in the days of Antiochus Epiphanes (cf. Dan. 14-16.

ix. 27, xi. 31, and xii. 11, 1 Macc. i. 54). The words 'Let him that readeth understand' may mean either (a) Let him that readeth the Book of Daniel understand the passage to refer ultimately to the end of the 'present age,' or (b) Let him that readeth this (Marcan) narrative understand its meaning in the light of events which are happening at the time of writing. In the first case the words are more probably those of Jesus than of the Evangelist: in the second case the sentence is a parenthesis inserted by the Evangelist, and if we could be sure that this is the correct interpretation it would be valuable evidence of date¹. What was meant by the 'abomination of desolation' could not have been clear at the time to Jesus' hearers, but He Himself probably alluded to some definite future event. St. Luke, as we have seen, interprets the expression as having reference to the siege of Jerusalem, and this may well have been a true explanation of what Jesus meant at the time, when He foretold a desecration of the altar. This sign was to be a signal for flight to those who had been forewarned. In connexion with this passage it is interesting to note that, immediately before the siege of Jerusalem began, whereas the Jews flocked into the city for safety, the Christians, according to Josephus, departed from Jerusalem to Pella 'in consequence of a Divine admonition.'

- 17-20. (ii) A general statement follows that the end will be preceded by a great and unparalleled tribulation, described in apocalyptic language founded on the Book of
 21-23. Daniel. The warning against false Messiahs, immediately after this, seems to be out of place in this context.

¹ 'Readeth' may be used here in the strict sense of 'readeth aloud' (e.g. in the church).

(iii) The great tribulation was to be followed by portents, such as the darkening of the sun and moon, and the falling of the stars from heaven. Then would take place the appearance ('Parousia') of the Son of Man,—described in the language of Daniel and Zechariah (Dan. vii. 13, cf. Zech. ii, Deut. xxx. 4).

The more purely apocalyptic character of the discourse ends here, and the rest is more didactic in character.

(a) The disciples are told that by these signs they may know that the end (of the 'present age') is at hand, as clearly as they may know that the summer is at hand when they see green leaves upon a fig-tree.

(b) They are assured that it will come to pass within their own generation.

Jesus concluded by declaring solemnly that His predictions would surely be fulfilled; for they embodied the Divine decrees which were not transient and which would outlast the destruction of the present state of things. 'Heaven and earth shall pass away, but My words shall not pass away.'

These words form an impressive peroration to the part of the discourse which deals with the end of the present age. What follows may possibly have been spoken on a different occasion, or the Evangelist may have given too little emphasis to the change of subject contained in the following verses.

Whereas Jesus could make these confident assertions with respect to the end of the 'present age,' He confessed that He had no knowledge of the Day of Judgement ('that day') or of the time at which that should occur. 'But of that day or hour knoweth no man, not the angels in heaven, *not the Son*, only the Father.' Since therefore it was impossible for the disciples to

attain to this knowledge, it remained for them not to indulge in idle speculation, but to be as watchful servants waiting for the coming of their master to them.

Eschatological Teaching in the Logia.

The eschatological teaching contained in the Logia is of a more fragmentary character than that in the Marcan source. The chief passages are Luke xii. 35-xiii. 9 and xvii. 20-37. Most of this matter is combined in St. Matthew with the eschatological discourse found in the Marcan source, and is further illustrated by certain eschatological parables, which may possibly have been derived from the Logia.

Luke xii. 35-40.

In the first of these Lucan passages the duty of watchfulness is impressed upon the disciples in parabolic language. They are compared to slaves awaiting the return of their master from a festal gathering, and not knowing at what hour of the night to expect him; they must, therefore, maintain a watchful attitude throughout the whole of the night. Jesus emphasizes the same point by appending the simile of a bailiff, or chief of the slaves, who would have prevented robbery had he known at what hour it would take place. This teaching is further expanded in answer to Peter's question: 41. 'Speakest Thou this parable to us (alone), or also to 42-48. all?' In this further teaching it is laid down that watchfulness is not the whole duty of servants, but also (a) faithfulness and (b) prudence, and it is pointed out that the faithful servant will be rewarded, while the unfaithful servant will be punished, but that such punishment will be in proportion to the responsibility of each. Thus, Jesus seems to show that, while He is speaking primarily to the disciples, yet He does not exclude others.

The duty of trustworthiness, and the truth that rewards

and punishments are in proportion to responsibility, are further illustrated by the Parable of the Talents (Matt. xxv. 14-30) and of the Pounds (Luke xix. 11-27). And again in the Parable of the 'Sheep and Goats' (or the Last Judgement) the truth of world-wide judgement according to responsibility is emphasized, and it is shown that such responsibility does not extend only to that nation which has had personal contact with the Messiah. The exhortation to prudence is illustrated in the Parable of the Prudent and Thoughtless Virgins. That the duty of prudence rather than of watchfulness is the central point of that parable is shown by the fact that all the ten sleep, but only five have made provision beforehand.

Further teaching follows as to the signs of the end. Current expectations are confirmed by the prophecy of coming strife and dissension, described in language similar to, and perhaps in part derived from, the Marcan discourse; and the people are warned against neglecting those evident signs of imminent judgement which are before their eyes: for these signs are as certain precursors of the Judgement as are clouds of rain and southerly breeze of heat. The relations between the Jews and their Roman rulers were ominous. But the true signs of the coming Judgement were to be found in the sins of the people; and therefore they were not to think that, because Pilate had murdered certain Galileans, or because certain men in Siloam had been killed by a falling tower, these men were deserving a greater punishment than the majority of the nation. Just as an unfruitful fig-tree might be left for three years, so the nation was spared only for a time, but would certainly be cut down at last, if no fruit appeared.

In the second Lucan passage (xvii. 20-37), on being

- asked by one of the Pharisees when the Kingdom of God should come, Jesus replied that it was already
- 22-25. present among (or within) them. To this saying is appended further teaching to the disciples which may have been a further answer to the same question or may have been spoken on a different occasion. They were warned that in the future they would have to long in vain for the coming of the Son of Man. But they must beware of being led away by false hopes, for His coming would be as clear to perceive as the lightning flash. But first He must suffer and be rejected by His
- 26-33. contemporaries. For them the Day of Judgement would be as unexpected as in the days of Noah or of Lot, and in that day those who had been warned must flee without delay, remembering the fate of Lot's wife.
- 34-35. The connexion between this passage and that which immediately follows is not obvious and very probably not original. Two men should be on one bed: the one should be taken and the other left. Two women should be grinding at the same place: the one should be taken and the other left. By 'taken' we may understand the meaning to be either 'delivered from doom' or 'taken away by doom.' In any case, the meaning is that the separation, effected by the coming of the Son of Man, will be sudden.
37. In answer to a further question by the disciples—'Where, Master' (*sc.* will the Judgement take place)? Jesus replied, 'Where the dead body is, there will the vultures flock together'; i. e. as surely as a corpse attracts birds of prey, so surely will sin bring judgement in its wake.

At this point, before considering further the problems connected with the eschatological teaching of Jesus, it is desirable to state briefly the opinions of His con-

temporaries as to the future Judgement and Resurrection of the dead.

In Jewish thought the conception of the Kingdom of God was entirely eschatological. Its establishment was to be dramatically sudden, and that event, whether expected to happen within the present or the future age, was practically synchronous with the end of the one and the beginning of the other. It was to be established by the Messiah Himself, when He had passed judgement on His enemies then living on the earth, either forensically—by the word of His mouth,—or by His actions—by overthrowing the ungodly powers in battle. Then, when the dispersed had been gathered together, the rule (Kingdom) of the Messiah was to begin. According to the older views this rule would be eternal, either on earth, in a renovated Jerusalem and Palestine, or—more transcendently conceived—in a Jerusalem descending from heaven, or in new heavens and a new earth. But it was more common in the time of Jesus to believe that the Messianic Kingdom would terminate after a certain lapse of time, and, therefore, that its sphere was confined to the earth. The preceding Judgement was, according to the older view, the final and only Judgement; but, according to the later and more prevalent view, the Final Judgement took place only at the termination of Messiah's rule on earth.

Some
Jewish
Eschato-
logical
Views.

The nature of this temporary Kingdom was described in language now of a highly spiritual, now of a grossly material character. The material conception of the Messiah's rule was certainly the more popular in the days of Jesus. Deliverance from the Romans and the establishment of temporal power for Israel were the prevalent aspirations. But, at the same time, there were many Simeons and Annas in Israel, whose outlook

was more spiritual, and in such circles the distinction between Jew and Gentile became less marked, and there was more willingness to allow the Gentiles to participate in the blessings of the Golden Age.

It was generally believed that at the close of this era the Final Judgement would take place. The 'Day of the Lord' was its technical designation—a term founded on Old Testament usage. It was to be preceded by the Resurrection. While the Sadducees excluded the Resurrection, it was far otherwise with the majority of the people, for it was a cardinal feature of the Pharisaic creed; but, as regards its nature, opinions varied. By resurrection the Jews did not mean the same thing as we mean by the immortality of the soul. To them resurrection was the return of the dead to share in the rewards or punishments of those who were alive upon the earth at the time of the Final Judgement. Thus, for them, resurrection was not a continued state of immortality, but the beginning of such a state. It is probable, too, that most Jews believed in a bodily resurrection, but that such belief was influenced in a material or spiritual direction by the general nature of their conception of the future. The two most prevalent views seem to have been that at the last day there would be a resurrection, either (1) of all men—good and bad, or (2) only of the righteous. It is not certain whether by the latter view was meant that the wicked would never be raised, or that they would be excluded merely from the temporary Messianic Kingdom. Probably the belief in a resurrection only of the righteous was the more prevalent in the time of Jesus.

General
Purport
of Jesus'
Eschato-

We may now proceed to consider what attitude Jesus Himself adopted toward the current expectations, what He accepted and what He rejected, either expressly or

by implication, in the light of His reported teaching, the substance of which has been outlined above. logical Teaching.

We can, at the outset, confidently assert that His teaching must have been prophetic rather than apocalyptic in character; in other words, His object never could have been just to impress the imagination by poetical and highly coloured pictures of the future, even though He may have employed apocalyptic language. Prophetic rather than Apocalyptic. Prophetic teaching did not consist mainly of predictions of what was to happen, but was of a distinctively practical and moral character; and when it did contain predictions, such predictions were intimately connected with and based upon the present. Unbridled imagination was never a characteristic of prophecy. Prophecy disappeared at the close of Old Testament times, only to be revived in the appearance of John the Baptist and of Jesus Himself. It was not so with apocalyptic teaching.

When, therefore, we find, as in Mark xiii. 24-27, the use of apocalyptic language which conveys no moral lesson to the hearers, but merely gratifies their curiosity, we have good *a priori* grounds for doubting whether the teaching at this point has been accurately handed down. Without resorting to the theory that a Jewish Apocalypse has been grafted on to the teaching of Jesus, we may conjecture that the language has been coloured or amplified—chiefly, it must be remembered, in words taken from the Old Testament—by the Evangelist or other Christians, whose minds were saturated with the favourite speculations of the day, and who were convinced that Jesus Himself would return within their own lifetime. Again, much of the apocalyptic language and imagery used by Jesus is to be found in His parables, and in these it must be remembered that it

only forms the framework in which the central lesson, always moral and practical, is enshrined. For instance, in the Parable of Dives and Lazarus, as has been pointed out already, the purpose is not to inculcate a belief in the current doctrine of 'Abraham's bosom,' nor should we be justified in concluding from that parable alone that Jesus even so much as sanctioned any belief in an intermediate state. But, on the other hand, it must not be thought that, because certain utterances of Jesus contain predictions, these utterances are for that reason not genuine, or are to be regarded with suspicion. It has been asserted that Jesus *could not* have foretold the Fall of Jerusalem. But the circumstances of the political outlook were such that it would not have been difficult for any clear-sighted observer to conjecture their issue, and, for Jesus, the certainty of that issue was grounded on His belief that the judgement of God must fall on the nation which was rejecting its true Messiah.

In relation
to the
Views
of His
Contem-
poraries.

It is at once clear that on certain points the teaching of Jesus was directly at variance with the eschatological views of His contemporaries.

(i) The Kingdom was not, in His teaching, solely or even primarily an eschatological conception. It has been shown that He taught that the Kingdom was already set up upon the earth, and that its gradual evolution was proceeding, as of a seed growing secretly. It follows that its establishment and existence on earth were not relegated by Him to the future.

(ii) Nor, again, was there *anything* material in its nature. For the definition which we have seen to be most true to His conception of that nature was 'The world of invisible laws by which God is blessing and ruling His creatures.'

It is not so easy to answer the question whether the

duration of the Kingdom was regarded by Jesus as eternal or temporary, or what position in relation to it He assigned to the Final Judgement Day. It has been held that He identified the Fall of Jerusalem with the end of the world, and taught that this would be the 'Day of the Lord'; and it has been urged that this was why the early Christians expected His return within their own lifetime. In that case it must be acknowledged that both He and they were mistaken. But a close consideration of His words as handed down to us by those same early Christians,—not without some confusion perhaps,—tends to throw doubt upon such a conclusion.

Most of the confusion which has arisen in relation to this subject seems to be due (1) to the assumption that whenever Jesus spoke of the 'coming of the Son of Man' or the 'coming of the Kingdom' He referred to one and the same event,—the Final Judgement; and (2) to failure to recognize that much teaching which is placed in juxtaposition by the Evangelists may well have been spoken on different occasions and in different connexions. It has been seen that His contemporaries recognized a judgement at the end of the present age upon the enemies of the Messiah, distinct from the Final Judgement. So in the teaching of Jesus, when He says that the Son of Man will 'come' (to judge) we need not suppose that He alluded to the Final Judgement always, but must interpret the word 'come' in relation to the circumstances under which such words were uttered and the various people to whom they were addressed. It is by no means always possible to ascertain of whom His audience was composed or what the circumstances were, but certain general distinctions in His use of the term 'come' may be laid down.

(1) He alludes to a 'coming' of the Kingdom as already accomplished, as when He says, 'The Kingdom of God is among you.'

(2) In addressing or alluding to those who reject Him and His message, He speaks of a 'coming of the Son of Man' to judgement, warning them of the impending fate of Jerusalem and the present unbelieving generation,—the end of the present age. In the former case the coming was undemonstrative and marked the beginning of a quiet and gradual evolution: in the latter it was sudden and catastrophic.

(3) In His teaching to the disciples, the expression was indeed used in a catastrophic sense, but does not seem to have referred necessarily to one and the same event,—as only to the catastrophe which was to come upon Jerusalem; rather, they were to recognize His 'coming' in any catastrophe or crisis, and the greatest of such crises would be the Final Judgement.

According to this interpretation the eschatological discourse contained in Mark has reference primarily to the end of 'the present age,' with which is identified the Fall of Jerusalem. In this way many apparent inconsistencies in the teaching of Jesus can be explained. For He speaks of the Kingdom both as present and as yet to come; and the saying, 'This generation shall not pass away until all these things have been fulfilled,' is apparently at variance with the subsequent utterance, 'concerning that day and hour knoweth no man,' and also with the preceding utterance, 'The good news must first be proclaimed to all the nations.' On this point, therefore, the teaching of Jesus seems to approximate to the view of the majority of His contemporaries, that the end of the present age was not to be followed immediately by the Final Judgement.

So too, perhaps, in regard to the doctrine of the Resurrection, it may be that He inclined towards the more prevalent of the two current views,—that only the righteous are raised. He did not necessarily, however, mean by resurrection quite the same thing as was meant by the Jews. His answer to the question of the Sadducees showed clearly that He believed in some kind of resurrection. But the argument is only directed to prove the immortality of the righteous, by reason of their righteousness. Nowhere does He draw any apocalyptic picture of the resurrection of the good and bad alike at the last day. The term ‘resurrection’ seems to be used both here and elsewhere rather of the state of the righteous than of the actual moment when they are raised (cf. ‘sons of the resurrection’). On the whole it seems probable—though no confident assertion can be made in view of the small amount of teaching on this subject which has been preserved—that Jesus believed that at the last day only the righteous would be raised. Indeed in St. Luke (xiv. 14) we have the phrase ‘In the resurrection of the righteous.’

It remains to sum up the ethical import—the essence, that is to say—of Jesus’ eschatological teaching. In it He lays down the Divine law that sin must be followed by judgement as applicable both to the nation and to the individual. The nearer His ministry drew to its end—particularly when He left Galilee and came to Jerusalem for the last time—the more He became overburdened with the sense of the national guilt. And therefore His teaching became on the one hand more stern and denunciatory to those who still rejected Him, and on the other hand more full of earnest warning and counsel to His disciples, whom He was soon to leave, and who now, as never before, stood in need of the exhortation

Mark xii.
18-27.

Ethical
Signifi-
cance.

to be wakeful, prudent, and faithful to their trust. It was not for them to ascertain the times or seasons appointed by the Father's decree, but, endued with Divine power, to be His witnesses in Jerusalem and all Judaea and Samaria and to the end of the earth.

CHAPTER XVI

THE PASSION

The Last Supper.—Institution of the Eucharist.—Gethsemane.
—The Arrest of Jesus.—The Trials.—Peter's Denial.—
The Crucifixion.—The Burial.

MARK xiv. 12-72, xv; MATTHEW xxvi. 17-75, xxvii; LUKE
xxii. 7-71, xxiii; JOHN xiii. 1-30, 36-38, xviii, xix.

THE circumstances of the closing scenes, and of the death of Jesus, are related in all our authorities with a fulness and circumstantiality of detail which stand in marked contrast to the fragmentary character of the accounts of His public work. Nothing more can be attempted in this chapter than to summarize briefly the chief events in their order, discussing at somewhat greater length certain questions which have been raised in reference to the history and chronology. It would seem likely that from the first there existed in Church tradition full and detailed accounts of the Crucifixion.

In regard to the course of events, the Fourth Gospel helps to explain some points in the Synoptic record. The Marcan outline appears here to be by no means solely dependent on the Petrine reminiscences. St. Luke's account, again, is specially full and detailed, the Evangelist clearly having had access in this portion of his narrative to good and independent sources of information.

Preparation for the Last Supper. Mark xiv. 12-16. Matt. xxvi. 17-19. Luke xxii. 7-13.

The Synoptists relate that on the first day¹ of unleavened bread, the disciples asked Jesus where they should prepare for them to eat the Passover. Jesus thereupon sent Peter and John, telling them that on entering the city they should meet a man bearing a pitcher of water, who would show them an upper room ready prepared, so that they would only need to complete the preparations for the meal. The man was, no doubt, a disciple, who by prearrangement with Jesus had engaged to prepare a room for the reception of the little company.

The Last Supper.

The much-debated question, whether the following meal was actually a Passover, must be reserved for separate discussion. Clearly, the incidents of this last meal with their Master made a deep impression on the minds of the disciples. The actual order of the events must indeed be largely conjectural. St. Paul's account in 1 Corinthians seems to show that the institution of the Eucharist took place after the meal. The dispute among the disciples, mentioned here by St. Luke, may possibly have been caused by a contest with regard to precedence as they were taking their places at the table. In that case it is natural to connect it with the incident of the feet-washing, recorded by St. John, which took place during the meal. By thus performing for His followers the menial act, which was the usual duty of a slave, our Lord rebuked more forcibly than by any words such unworthy rivalries, and taught them the lesson of true humility.

Dispute as to Precedence. Luke xxii. 24-30.

The Feet-Washing. John xiii. 1-17.

¹ The term *τὰ ἄζυμα*, meaning literally 'the unleavened bread' which was eaten throughout the Paschal week, was extended to be used as a name for the Feast itself. St. Mark, followed by St. Luke, explains 'the first day of unleavened bread' as being the day on which the Paschal lamb was killed. (See Additional Note.)

Mark xiv. 12. Luke xxii. 7.

During the meal Jesus, as if weighed down by the presence of the traitor, again foretold His betrayal by one of the Twelve. The departure of Judas, mentioned by St. John before the last discourses, probably also preceded the institution of the Eucharist.

We cannot here enter into the questions which have been raised in recent years in regard to the historical character of the account of the institution of the Eucharist. There is some doubt as to the true text of the narrative in St. Luke's Gospel (see Professor Sanday's article, *Hastings' B.D.*, vol. ii., for a statement of the evidence on the point). It seems, however, fairly certain that the shortest, i.e. Western form of the text, is the original one; in that case the actual words of institution, 'this do in remembrance of Me,' do not occur in any of our Gospels, but have been introduced into St. Luke's narrative from the parallel account in 1 Corinthians. We need not, for that reason, regard the words of institution as unhistorical; for we must remember that the Pauline account, which contains them, is earlier than any of our Gospels in their present form; and the observance of the rite from the first in the Church, which is fully attested, can hardly be explained apart from the direct command of Jesus. It is quite probable that even before the Last Supper Jesus had given for His disciples a peculiar significance to the breaking of bread; for it was in the performance of this act that He was recognized by the two disciples at Emmaus. Nor again, if we accept as historical the teaching of the discourse at Capernaum related in John vi, was the idea of the spiritual appropriation of their Master's Person, 'the eating His flesh and drinking His blood,' new to the disciples. Hence they would have found no difficulty in recognizing, in the observance commanded at the Last

Prophecy
of Be-
trayal.

Institu-
tion of the
Eucharist.
Mark xiv.
22-25.
Matt. xxvi.
26-29.
Luke xxii.
17-19^a.

Cf.
1 Cor. xi.
23-25.

Supper, a special means whereby the spiritual feeding on the flesh and blood of Jesus, laid down in that discourse, might be realized by His followers. The words of Jesus as to the New Covenant instituted by the shedding of His blood for the remission of sins would naturally connect themselves in their minds with the prophecy of Jeremiah, in regard to the new inward covenant to be made by God with His people (Jer. xxxi. 31-33).

(i) Prophecy of Desertion.
Mark xiv. 27, 28.

Matt. xxii. 31, 32.

(ii) Of the Denial of Peter.

Mark xiv. 29-31.

Matt. xxvi. 33-35.

Luke xxii. 31-34.

John xiii. 36-38.

In the subsequent discourses Jesus again foretold to the Eleven how, in the approaching hour of peril, they would all desert Him; and when Peter loudly protested that he, at least, would never be guilty of such cowardice, Jesus replied by explicitly declaring that before the cock should crow twice he would thrice deny Him.

At the close of the conversation in the upper chamber Jesus and the Eleven, having sung a hymn, proceeded to a garden named Gethsemane, outside the city, which may have been His resort at other times. The discourses related in the Fourth Gospel seem to have been spoken partly in the upper room, partly in the course of the walk from the city.

Warning as to the Future Work of the Disciples.
Luke xxii. 35-38.

St. Luke at this point inserts a fragment of discourse, the original position of which he apparently does not know; in this Jesus indicates to His disciples the character of their future work, contrasting its conditions with those of their earlier mission. Then, He reminds them, He had sent them forth lightly clad and equipped, 'without purse, and wallet, and shoes,' leaving them to be dependent on the hospitality of others; yet they had lacked nothing. But now they must prepare themselves for a permanent work, taking purse and wallet; henceforward, too, they must expect to meet not a friendly

reception, but rejection and persecution. This He enforced by the paradoxical command, 'He that hath no sword, let him sell his cloke and buy one.' When the disciples, taking His words literally, replied, 'Here are two swords,' Jesus, as usual, did not stop at the time to enlighten their misapprehension, but merely put the subject aside with the words, 'It is enough.' We notice that our Lord's allusion here has reference to what is contained in the instructions to the Seventy according to St. Luke, and not in those to the Twelve; See Luke x. 4. this gives some support to the view that the original tradition identified the two missions, or, at any rate, that St. Luke has referred to the sending of the Seventy instructions which originally formed part of the directions to the Twelve.

On reaching the Garden of Gethsemane Jesus took with Him only the three chosen disciples, Peter, James and John, that He might have the support of their presence in the coming hour of spiritual struggle; but even they, weighed down as they were with sorrow and foreboding, proved unequal to sharing His vigil, and fell asleep. During these last moments of freedom Jesus by repeated prayer of intense earnestness schooled Himself to meet with resignation the coming trial. He first besought the Father to remove from Him, if it were possible, the cup of anguish, but ended with the expression of absolute submission to His Will, 'Howbeit not what I will, but what Thou wilt.' How fully He attained to this spirit of complete submission was shown by the words in which, according to St. John, He checked Peter's rash attempt to defend Him by force at His arrest: 'Put up the sword into the sheath: John xviii. 11. the cup which the Father hath given Me, shall I not drink it?' The narrative of the bloody sweat and the

Geth-
semane.
Mark xiv.
32-42.
Matt. xxvi.
36-46.
Luke xxii.
39-46.

appearance of the angel is a later insertion in St. Luke's Gospel, due probably to tradition, either written or oral.

At least an hour must have been spent in the garden. Judas meanwhile, who knew the place as a resort of Jesus, had gathered an armed band of men and soldiers from the Chief Priests, and conducted them to the spot, just as Jesus rose to depart. In quick succession followed the betrayal, the vain attempt of Peter at resistance, the healing of the severed ear of the High Priest's servant by the touch of Jesus, the arrest and the scattering of the disciples. The whole doubtless occupied but a few minutes. The subsequent events to the final sentence of Pilate crowd rapidly on one another. St. John's narrative, however, enables us to determine with some degree of certainty the course of procedure.

The aim of the hierarchy clearly was to carry through the preliminaries with all speed, and hand over their prisoner to the Roman authorities before the news of His arrest could get abroad among the populace.

(a) St. John relates that Jesus was first brought before Annas, the father-in-law of Caiaphas, for a sort of preliminary investigation; at this interview it was sought to extort from Him some compromising confession, on which a charge of implication in secret conspiracy might be based. He, however, simply pointed to the manner of His teaching, in which there had been no secrecy or concealment. Thus the attempt to incriminate Him from His own lips clearly ended in complete failure.

(b) Meanwhile, the Sanhedrin had been hastily summoned to the High Priest's palace. Jesus was now led from Annas to be brought before it for formal trial. Resolved as the judges of Jesus were on His condemnation, some evidence had to be produced to give a colour

The Arrest.
Mark xiv.
43-51.
Matt. xxvi.
47-56.
Luke xxi.
47-53.
Cf.
John xviii.
1-11.

Jewish Trial.
(a) Before Annas.
John xviii.
19-24.

(b) Before informal meeting of Sanhedrin.
Mark xiv.
53-65.

of legality to their proceedings. It would seem that, from lack of other material for accusation, it was sought to establish a charge of blasphemy on the ground of His words as to the temple, spoken at the cleansing two years before. When, however, the disagreement of the witnesses made their evidence too palpably valueless, the High Priest had recourse to a direct appeal. Addressing Jesus, he solemnly adjured Him to tell them whether He was indeed 'the Messiah, the Son of the Blessed.' The words of the question suggested that such was indeed the claim made by Jesus, 'Thou art then (σὺ εἶ) the Messiah?' This direct appeal Jesus would not leave unanswered. Never yet had He openly proclaimed Himself as the Messiah; but now He knew the time for concealment to be past: 'I am,' He replied¹, 'and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven.' Thus at last His own confession gave the council the ground of condemnation which they had sought in vain to obtain from others. Exclaiming in affected indignation at such blasphemy, they unanimously passed on him sentence of death.

A question has been raised as to wherein the blasphemy of Jesus' utterance consisted. Was it looked on as an assertion of full Divinity? It is generally agreed now that the words were regarded only as a claim to Messiahship; yet doubtless they held this claim to be the Messiah put forward by an upstart teacher, to whom the national leaders had refused recognition, combined as it was with the prediction that He should return as

¹ The words σὺ εἶπας (Matt.) or σὺ λέγεις (Luke), though in themselves ambiguous, are here clearly to be taken in an affirmative sense, being used as equivalent to the direct statement in St. Mark, 'I am' (Ἐγώ εἰμι).

Judge invested with Divine powers, to be in truth nothing short of blasphemy.

(c) Formal Meeting of Sanhedrin in morning. Luke xxii. 66-71.

(c) St. Luke places the trial before the Sanhedrin in the early morning. This may refer to a subsequent assembly held at daybreak, in accordance with the requirements of the law, for passing formal sentence. St. Luke, who relates only this formal trial, has probably referred to it the incidents of the earlier informal meeting.

Peter's Denials. Mark xiv. 66-72. Matt. xxvi. 69-75. Luke xxii. 54-62. John xviii. 15-18, 25-27.

Meanwhile, Peter had accompanied John into the outer court of the High Priest's house. Mingling with the servants gathered there, he waited, in St. Matthew's pregnant phrase, 'to see the end'; the story of his threefold denial is related by all the Evangelists. All four accounts, while they record the circumstances with variations of detail, agree as to the growing confidence with which the charge was brought and the increasing vigour of the Apostle's denial. It was only, as St. Mark relates, when he heard the second cock-crow, and looking up found his Master's gaze fixed upon him, that he awoke to the meaning of his act and rushed out into the night to weep bitterly over his failure.

Roman Trial. Before Pilate. Mark xv. 2-15. Matt. xxvii. 1, 2, 11-26. Luke xxiii. 1-25. John xviii. 28-xix. 16.

In the early hours of the morning the Chief Priests led Jesus before Pilate, the Roman procurator, in order to obtain from him the confirmation and execution of their sentence. The struggle which ensues is vividly depicted in the Gospel narrative. On the one hand the Chief Priests, firmly resolved on the death of their victim, put forward one charge after another in their feverish anxiety to wrest sentence from the reluctant Governor; on the other hand Pilate, divided between contempt and fear of the Jews, shows himself from the first anxious to be rid of the case, and seeks by various expedients to escape from the dilemma in which he is placed. Forced at last to give way, he would disclaim

responsibility for his share of the judicial murder, while with the obstinacy of a weak man he adheres to the last to the title placed on the Cross in face of the protests of the Jews.

The Chief Priests hoped probably to obtain forthwith confirmation of their sentence. If such was their expectation they were soon undeceived. Pilate first demanded the ground of their accusation; and refusing to accept the vague statement that they would not have brought Him, were He not an evil-doer, bade them take their prisoner and judge Him themselves. Thereupon, they put forward a political charge under three heads. 'We found this man perverting our nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King.' A private examination of Jesus soon convinced Pilate that He was in fact no political intriguer; the Chief Priests, however, continued to urge their accusation with increased vehemence: 'He stirreth up the people, teaching throughout all Judaea, and beginning from Galilee even unto this place.' The mention of Galilee suggested to Pilate the expedient of transferring the case to Herod, who was then at Jerusalem for the Feast. He hoped in this way to free himself from an embarrassing decision, and at the same time conciliate by such a show of courtesy the tetrarch. Yet Herod, glad enough to satisfy his curiosity to see Jesus, had doubtless no wish to take off the shoulders of the procurator an awkward responsibility. Despite the vehemence of the charges of the Chief Priests he and his soldiers merely made their prisoner an object of their coarse derision, and sent Him back gorgeously arrayed in mockery of His supposed claims to royalty. Pilate thereupon again proposed to the Jewish leaders that he should release

Before
Herod.
Luke xxiii.
6-12.

Jesus. A means of doing this, without definitely committing himself to a sentence of acquittal, seemed to be afforded by the customary privilege, whereby at the time of the Feast the release of one prisoner was granted to the people. Yet here again his purpose was thwarted by the populace, who, at the instigation of the Chief Priests, clamoured for the release of a political prisoner, named Barabbas. Pilate now ordered Jesus to be scourged, and then led Him out before them, wearing the crown of thorns and the purple robe, which had been placed upon Him by the Roman soldiers, and presented Him to the people with the words, 'Behold, the Man!' He hoped probably that the pity of the mob might be aroused by the sight, and that they might be content with the lesser penalty. The Chief Priests, however, the political charge having proved ineffectual, now took up new ground, declaring to Pilate, 'We have a law, and by that law He ought to die, because He made Himself the Son of God.' Yet the effect of this declaration was only to arouse new fears in the superstitious mind of the Governor, and to increase his anxiety to release a prisoner, who already, it is clear, inspired him with mysterious awe. St. Matthew relates that additional ground was given to his superstitious fears by a message from his wife, warning him to have nothing to do with 'that righteous man'; since she had 'suffered many things that day in a dream because of Him.'

Yet the accusers of Jesus had still one last arrow in reserve: they threatened Pilate with a charge of disloyalty against Caesar. This threat broke down the resistance of Pilate, conscious, as he was, of his own unpopularity, and dreading the effect of such a charge on the mind of the suspicious Tiberius. Once more,

as a further expression of his contempt for the subjects whom he hated, he led Jesus out before them, and exclaimed, 'Behold, your King!' The sight, however, only increased the exasperation of the Chief Priests, and led to more vehement demands for His crucifixion. To Pilate's ironical question, 'Shall I crucify your King?' they replied, 'We have no king but Caesar.' Only then did Pilate at last give way and pass sentence of death by crucifixion. Thus, too weak to make a stand at the first, he was forced at last to yield to the rancour of the Jewish hierarchy. St. Matthew records that when Pilate, by the act of hand-washing, publicly disclaimed for himself the guilt of 'the blood of this righteous man,' all the people ($\pi\acute{\alpha}\varsigma \delta \lambda\alpha\acute{o}\varsigma$) cried in a sentence of unconscious irony, 'His blood be on us and on our children.'

There is no need to dwell on the familiar details of the mockery of Jesus which followed, and the Crucifixion, or to discuss the sayings from the Cross. One utterance, however, of our Lord on the road to Calvary needs a few words of comment. As He went, a number of women and others from the city followed Him weeping. Jesus turning to them bade them weep not for Him, but for themselves and for their children, for soon, He declared, the days would come when childlessness should be considered a blessing, when they should begin, in the words of the prophet Hosea, 'to say to the mountains, Fall on us; and to the hills, Cover us. For,' He adds, 'if they do these things in the green tree, what shall be done in the dry?' The last saying would appear to be proverbial; if this is the fate of the green shoot, what shall befall the dry lifeless stump? if, that is, the Romans deal thus with the upright and the innocent, what fate has God in store for the Jewish

Crucifixion and Death.
Mark xv. 21-41.
Matt. xxvii. 32-56.
Luke xxiii. 32-49.
John xix. 17-37.
Words to the Women.
Luke xxiii. 27-31.

nation, which has proved itself thus callous and rebellious?

There is an apparent discrepancy in our records as to the hour of the Crucifixion; this point we have discussed elsewhere¹. The Evangelists tell of various signs which accompanied the death of Jesus. A mysterious darkness overspread the earth, while the veil of the temple was rent from top to bottom. They relate, too, the impression made by the scene on many of the beholders. Most marked was this in the case of the centurion on duty at the Cross. The words of his exclamation are differently given by our accounts, 'Truly this man was the Son of God' (St. Matthew and St. Mark), or 'Certainly this was a righteous man' (St. Luke). Whichever version we accept, the words at least imply that there had arisen in his mind 'an undefined feeling of awe and a consciousness that events were happening that transcended his experience and apprehension'². Pilate, at the request of the Chief Priests, ordered the bodies to be taken down before sunset, which would be the beginning of the Sabbath, coinciding in this case with the opening of the Feast.

The
Burial.
Mark xv.
42-47.
Matt. xxvii.
57-61.
Luke xxiii.
50-56.

Two of the wealthier Jewish disciples of Jesus, Joseph of Arimathaea and Nicodemus, both members of the Sanhedrin, received permission from Pilate to perform the last rites for the body of their Master. The time for the burial being limited, Joseph laid the corpse in a new tomb in his own garden. All our accounts represent the burial as being carried out in haste owing to the approach of the Sabbath. St. Matthew alone mentions the further application of the Chief Priests to Pilate, the setting of a watch of soldiers at the tomb,

¹ See Additional Note.

² Sanday.

and the sealing of the stone. The attendant women from Galilee marked the place of burial of their Master, and prepared spices, which they intended to carry to the tomb as soon as the Sabbath was closed.

ADDITIONAL NOTE ON THE CHRONOLOGY OF THE PASSION.

Several difficulties meet us in regard to the chronology of the Passion. These concern (i) the day of the month, (ii) the day of the week, (iii) the hour of the day, at which the Crucifixion took place. A full discussion on these points will be found in any modern work on the Gospels. Mr. Wright's article ('New Testament Problems') on 'The Date of the Crucifixion' gives the clearest and most satisfactory statement of the evidence. Here nothing more can be attempted than a brief summary of the points at issue.

I. THE DAY OF THE MONTH.

Did the Crucifixion take place on the 14th or 15th of the Jewish month Nisan? The Paschal Lamb was slain on Nisan 14 and eaten on the evening of that day, i.e. the beginning of Nisan 15, according to Jewish reckoning from sunset to sunset. Thus, if the Last Supper was indeed the Paschal meal, it took place on the evening of Nisan 14, and the Crucifixion must in that case be placed on Nisan 15. If, on the other hand, the Feast began on the evening of the day of the Crucifixion, that day must have been Nisan 14, and the Last Supper cannot then be identified with the Paschal meal eaten on the evening of that day. From a comparison of the Gospels it would appear that the Synoptists support the former, St. John the latter view. The evidence on the point is briefly as follows:—

Evidence
as to the
Day.

All four Evangelists agree in calling the day of the Crucifixion Παρασκευή. This was the usual term for Friday, the preparation for the weekly Sabbath. There is no evidence that the Jews of our Lord's day could have applied the term to any day except Friday. St. John's expression indeed (xix. 31), 'For the day of that sabbath was a high day,' certainly finds its most natural explanation if the weekly Sabbath in that year corresponded with the first day of the Feast, as in fact by his account was the case. But except as to the name of the day, the two accounts seem to be in direct conflict. It will be well to consider each separately.

Evidence
of the
Fourth
Gospel.

1. *St. John* clearly states that the Crucifixion took place on the day preceding the Passover.

xiii. 1. 'Before the Feast of the Passover' Jesus and His disciples assemble for the Last Supper.

xviii. 28. The chief priests refuse to enter Pilate's judgement hall, 'that they might not be defiled, but might eat the Passover.'

xix. 14. 'Now it was the preparation of the Passover: it was about the sixth hour' when Pilate led Jesus out to the judgement seat.

All incidental indications in his Gospel are consistent with this view. Thus Judas was thought to have been sent out from the supper-room to make purchases for the Feast (xiii. 29), whereas on the evening of the Feast-day no shops would have been open; while throughout the trials there is no indication to suggest that the day had the sanctity of a feast-day.

Evidence
of the Sy-
noptists.

2. The Synoptists, on the other hand, representing undoubtedly the Marcan tradition, clearly state that the Last Supper was the Paschal meal:

Mark xiv. 12. 'On the first day of unleavened bread, when they sacrificed the Passover, His disciples say unto Him, Where wilt Thou that we go and make ready that Thou mayest eat the Passover?'

xiv. 16. 'They make ready the Passover.'

Both the above passages clearly belong to the Marcan tradition, and are not subsequent additions. Again, in Luke xxii. 15, Jesus says to His disciples, 'With desire I have desired to eat this Passover with you.'

We are left then to choose between two conflicting views.

Now in reaching a decision one or two preliminary considerations naturally suggest themselves :

In the first place it is hard to suppose that a disciple of Jesus could have been mistaken on such a point as this, while on the other hand a later writer, using second-hand information, might well have been led into error. It is clear also that the author of our Fourth Gospel, having the Synoptists before him, must have deliberately altered their account. Yet it is hard to see what object he could have had in doing so, unless he had reason to consider their chronology incorrect. Thus *a priori* considerations would incline us to prefer the evidence of the Fourth Gospel.

When we turn to a closer consideration of the external and internal evidence, these are found to point decidedly to the same conclusion.

1. While the Johannine account is consistent throughout, the Synoptists gave various traces of the existence of another different tradition, implying that the day of the Crucifixion was *not* a feast-day. Thus, it is stated (Mark xiv. 2) that the Chief Priests had decided to avoid the arrest of Jesus during the Feast, for fear of a popular tumult. It has, indeed, been suggested that the treachery of Judas caused them to alter their plans, by enabling them to effect the arrest in secret. Again, according to the Marcan tradition, Jesus and His disciples leave the city, and armed men are sent to seize Him, both of which would be impossible on a feast-day. Again, the Sanhedrin could not have met for the trial of Jesus on the Feast-day.

Thus these internal contradictions tend to discredit the Marcan tradition.

2. *St. Paul's* references to Christ as the Paschal Lamb (1 Cor. v. 7, &c.) seem to imply that the Crucifixion coincided with the slaying of the Paschal Lamb, which took place on Nisan 14; while we notice that he does not in 1 Corinthians speak of the Last Supper as a Passover.

3. *Early Christian Tradition* also favours the Johannine

Preliminary Considerations.

Traces in Synoptists of another Tradition.

Evidence of St. Paul

and of Early

Christian Tradition. account, placing the Crucifixion on Nisan 14, and distinguishing the Last Supper from the Passover. (See Bishop Westcott's *Introduction to the Study of the Gospels* for a statement of the evidence.)

Suggested Explanations.

Various expedients have been resorted to by harmonists to remove the disagreement, but they are generally wanting alike in evidence and plausibility. Explanations usually proposed are—

(i) That the Chief Priests in their anxiety to obtain the condemnation of Jesus postponed eating the Passover till the evening of Nisan 15. Of this, however, there is no hint in the Synoptic narrative, and it is in direct contradiction to the statements of St. John.

(ii) It has been also suggested that by 'eating the Passover' St. John means not the Passover proper, but a festal meal called the Chagigah, which was eaten on one of the days of the Feast. This view Dr. Sanday now 'believes to be untenable.' Mr Wright has shown that there is no evidence that the Chagigah existed at that time, and that no ancient authors suggest that 'eating the Passover' in St. John meant something quite different from 'eating the Passover' in St. Mark.

(iii) Another explanation, hinted at by Dr. Sanday, that our Lord and His disciples anticipated the Passover, has more to recommend it. It would be rendered still more probable were any evidence forthcoming that the Paschal meal was in some cases eaten on the preceding evening. The chief objection to it is that there are no traces of the characteristic observances of the Paschal meal in our accounts of the Last Supper.

(iv) Mr. Wright would refer the Institution of the Eucharist and other points, in our accounts of the Last Supper, to an earlier Paschal meal of our Lord and His disciples, supposing that the Marcan tradition has confused the two occasions.

General Conclusion.

On the whole, the only conclusion which we can form from the evidence at present forthcoming is that the Fourth Gospel appears to be correct in representing the Last Supper as being *not* the Passover, but a meal eaten on the evening preceding Nisan 14, and that the tradition preserved in the Marcan outline identifying the

Last Supper with the Paschal meal was probably due to a misunderstanding, the origin of which we cannot now trace.

II. THE DAY OF THE WEEK.

Bishop Westcott has suggested (*Introduction to the Study of the Gospels*, p. 348) that the Crucifixion took place on Thursday and not Friday; but his view on this point has found no support. The interval between the Crucifixion and Resurrection is generally described in the Gospels by the phrases τῇ τρίτῃ ἡμέρᾳ, on the third day (8 times), μετὰ τρεῖς ἡμέρας after three days (4 times). The latter phrase, which is that which occurs invariably in St. Mark, is without doubt the more original; but it would appear certain that, according to ancient usage, it must bear the meaning of 'the next day but one.' It has been already shown that the term παρασκευή, which is applied in all four Gospels to the day of Crucifixion, can only naturally mean Friday, the Preparation for the weekly Sabbath. Bishop Westcott's suggestion is based on the allusion in St. Matthew (xii. 40) to the sign of Jonah, in which it is stated that 'the Son of Man shall be three days and three nights in the heart of the earth.' But this passage stands alone, and appears to be no original part of the Synoptic outline, but an addition of the Evangelist which bears traces of having been accommodated to the facts of the Old Testament narrative (see above, p. 180, note).

III. THE HOUR OF THE DAY.

Here again we have a direct conflict between the Marcan and Johannine tradition as to the hour at which the Crucifixion took place. A careful discussion of the question will be found in Mr. Wright's article. The notes of time in the two accounts are:—

St. Mark xv. 1. 'Straightway in the morning (πρωτῆ) the Chief Priests . . . held a consultation, and bound Jesus, and carried Him away, and delivered Him up to Pilate.'

xv. 25. 'And it was the third hour, and they crucified Him.'

Diver-
gence of
Marcan
and
Johannine
Accounts.

St. John xviii. 28. 'They lead Jesus therefore from Caiaphas into the palace: and it was early ($\pi\rho\omega\acute{\iota}$).'

xix. 14. 'Now it was the Preparation of the Passover: it was about the sixth hour,' when Pilate led Jesus forth to the judgement seat.

Thus we have here a discrepancy of *more than* three hours, since some interval must be allowed between the point referred to in John xix. 14 and the actual Crucifixion.

Here again harmonists have found scope for their ingenuity.

Har-
monistic
Sugges-
tions.

1. It has been said that St. John reckons the hours from midnight, and not, as in common use, from sunrise. This explanation has been shown to be quite untenable, as (a) It was unknown to all the ancient Fathers, while (b) It seems impossible to find time for all the events related between the meeting of the Sanhedrin at daybreak and Pilate's final sentence to take place before 6 a. m. (c) But further there is no sufficient evidence of the existence of any such reckoning of the hours in ancient times as that here suggested.

2. Professor Ramsay seeks a solution of the difficulty on other lines; he argues that the ancients did not reckon hours with modern accuracy, and hence if the Crucifixion took place at 10.30 a. m., it might be roughly spoken of as either 'the third' or 'the sixth' hour. This explanation, too, can hardly be accepted. Mr. Wright shows (op. cit.) that such startling looseness of statement would be quite contrary to the accuracy with which the Evangelists appear to reckon points of time in other places; also, while the explanation might hold, as Dr. Sanday says, if the statements were inverted, it can hardly stand, seeing that St. Mark refers to the time of the actual Crucifixion, St. John to that of the passing of sentence. It must also be remembered that the author of the Fourth Gospel was probably acquainted with the details of the Synoptic outline.

Putting aside these and other attempts to reconcile the two statements, it might naturally appear that we have here another instance in which the Fourth Gospel, with fuller knowledge of the facts, corrects an error in the

Synoptic account. Yet in this case there are great objections to such a conclusion. St. John's statement of time would make the Crucifixion not begin till after the forenoon; and thus his account, besides being in direct conflict with the statement of the Synoptists as to the duration of the darkness, hardly allows sufficient time for the necessary preparations and for the various events related in connexion with the Crucifixion.

Difficulties in St. John's Statement.

We seem therefore reduced to the supposition of a false reading in one or other of our authorities. In that case, for the reasons already given, it seems more probable that the error has arisen in the statement of St. John. The chief objection to accepting the Marcan account, which would make the Crucifixion begin at the third hour, i. e. 9 a. m., is that it seems rather to limit the time required for all the events narrated between daybreak and the actual Crucifixion. In fact, as Dr. Sanday concludes, 'The whole question must be left open: there is a choice of possibilities but nothing more.'

Conclusion.

CHAPTER XVII

THE RISEN CHRIST

The Authorities.—General Considerations.—Fraud of Hierarchy.—Appearance to Mary Magdalene, Disciples on Road to Emmaus, The Ten and others, The Eleven.—Post-Resurrection Teaching.—Appearances in Galilee.—The Final Charge (Matthew).—The Final Departure (Luke).

MARK xvi. 1-8; MATTHEW xxviii; LUKE xxiv;
JOHN xx, xxi.

The
Resurrec-
tion.

THIS work lays no claim to be a treatise on Apologetics. We do not therefore purpose to discuss in detail the evidences for the Resurrection. Yet in view of its unique importance some consideration of the attestation, on which the historic fact of the Resurrection of Jesus rests, seems essential.

Our
Authori-
ties.

A few words must first be said as to the authorities on which we are dependent. Now in regard to the Resurrection our Gospel records prove to be disappointingly meagre and fragmentary. The chief reason for this is that here the Marcan source fails us. Whatever be the true facts as to the original ending of our Second Gospel, one thing alone is certain, that it is now completely lost to us. The Gospel, as we have it, breaks off abruptly at the close of verse 8 of chapter xvi. The present appendix is little more than a cento of the

appearances related in the other Gospels. It was probably added to complete the unfinished record from the account of some later disciple. This disciple we have now grounds, sufficient in view of the complete lack of other evidence, for identifying with Ariston or Aristion, one of the disciples of the Lord mentioned by Papias. How the Marcan source originally ended we can only conjecture. There is at least some probability that it included appearances of the Risen Jesus in Galilee, since Mark xiv. 28 contains the prediction, 'After I am raised up, I will go before you into Galilee,' a passage which is also found in St. Matthew, but passed over by St. Luke, whose account confines the post-Resurrection appearances to Jerusalem; while in Mark xvi. 7 the angel at the tomb bids the women, 'But go, tell His disciples and Peter, He goeth before you into Galilee: there shall ye see Him, as He said unto you.'

We should expect to find the Marcan source most fully preserved by St. Matthew, since he follows it closely throughout the narrative of the Passion. It is possible indeed that some of its contents lie imbedded in the narrative of our First Gospel; but the Matthean account of the Resurrection, as regards its general character, gives us the impression of being much compressed; and seems also, as in the account of the Passion, to contain traces of a legendary element. Yet as to the facts of appearances in Galilee it receives the support of St. John. St. Luke clearly had access to independent sources of information as to the appearances at Jerusalem. These sources, or one of them, may have been the same as those which he had used in his history of the Passion. Dr. Sanday suggests that his information may be traced to Joanna, the wife of Chuza,

Herod's steward; but perhaps this is further than we can safely go.

St. John's narrative of the Resurrection is clearly intended, as in other cases, to be supplementary to those of the earlier Evangelists, and is, as usual, more didactic in character. Yet here, too, his record of the events is so vivid and detailed in many places, as for instance in regard to the interviews of Jesus with Mary Magdalene and Thomas, that we may confidently ascribe it to first-hand information.

General Considerations as to Credibility.

The Testimony of St. Paul and the Early Church.

In estimating the trustworthiness of the Gospel account of the Resurrection, as a whole, one or two considerations of a general character deserve attention.

1. Our earliest evidence for the Resurrection is to be sought not in the Gospels but in the Epistles of St. Paul. Apart from his testimony to the universal acceptance of the fact in the Early Church, he would seem to give in 1 Corinthians (ch. xv) a list of the appearances commonly known to the Christian tradition of the time. Whatever view, too, we hold as to the historical character of the speeches in the early chapters of the Acts of the Apostles, it is almost beyond question that the Resurrection of Jesus formed from the very first the central theme of the witness of the Apostles. It is necessary therefore in some way to account for the genesis of the belief, since it is not enough to consider only the difficulties raised by its acceptance. We have to weigh these against those involved in adopting any of the other theories put forward to account for its origin.

The Internal Consistency of the Gospel Accounts.

2. Fragmentary, and in many ways unsatisfactory, as are our accounts of the Resurrection, we may yet recognize a certain internal consistency in their presentation of the facts. They give us throughout, as Bishop

Westcott has pointed out, a history not of the Resurrection itself, but of the appearances of the Risen Christ¹. All agree in representing Jesus, after the Resurrection, as still retaining the marks of His personal identity. He appears as no mere unsubstantial phantom, such as the figure of Samuel brought up by the witch of Endor. He can be recognized by the tone of His voice and by familiar gestures. 'See,' He says, 'My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having.' Yet He is not merely raised again, like Lazarus, to the conditions of human life; He is visible and invisible at will; He is not always recognized at once; He appears free from the limitations of matter and space. This general picture is in outline the same in all accounts. This internal consistency is noticeable, since, in such a case, the writers could obviously have had no literary precedent to guide them in forming their conception of the nature of the Risen Christ.

Luke xxiv.
39.

3. One last point more directly concerns us, the effect on the conduct of the Apostles of their belief in their Master's Resurrection. We have seen repeatedly how completely they had failed to grasp His predictions of His Passion and Resurrection. They were quite unable to enter into the conception of the Messiah thus presented to them. Undoubtedly the Crucifixion came as a complete shock to their hopes. We should naturally expect the recovery from such a blow to have been only gradual; yet all accounts show it to have been

The Effect
on the
Apostles.

¹ St. Matthew's narrative (xxviii. 2-4) does indeed appear to violate this restriction, by describing the earthquake and the descent of the angel to roll away the stone; in fact, his record approaches more nearly in character to that of the Apocryphal Gospel of Peter.

sudden and complete. The belief that their Master was living was firmly established in their minds within a few weeks. Not only is their former timidity and vacillation gone, but we find in their subsequent attitude a new insight into the principles of Jesus; a fresh light has, as it were, been thrown for them on the Old Testament record. The idea of a suffering Messiah, which had lain quite beyond their mental horizon, now finds for them its true place as fulfilled in the life of Jesus; the materialistic expectations as to the Kingdom of God have almost disappeared. The Crucifixion alone could hardly account for this new insight. They themselves imply that it came from the explanations of Jesus Himself. These, indeed, would be but a continuance of the former teaching; yet now its meaning was grasped by them, as it had never been before, in the light of actual facts. St. Luke, at least, clearly suggests that this was the central subject of the post-Resurrection discourses of Jesus.

The Order
of the Ap-
pearances.

In considering the narratives more in detail, it is impossible to draw up with certainty a consistent account from the different traditions which have come down to us. These fall naturally into two groups, which place the scene of the appearances in Jerusalem and Galilee respectively. For the former the chief authority is the independent tradition used by St. Luke, while we have seen that the account of the appearances in Galilee is to be traced, probably, to the Marcan source. This latter tradition, which was followed in the main by St. Matthew, survives also in St. John xxi.

Though the events of the day of Resurrection are related in detail, we are not in a position to determine the exact order of their occurrence. The following summary gives at least a possible reconstruction:—

The party of women going before dawn to embalm the body—a duty which the intervention of the Sabbath had prevented them from performing earlier—were astonished on reaching the tomb to find the stone rolled away. On entering it they were met by a vision of ‘two young men in white,’ one of whom announced to them that Jesus was risen and bade them carry the news to His disciples and Peter. Thereupon the women fled in terror, too frightened to impart to any one what they had seen until they reached the city. There their story soon spread among the disciples: to suppose, as St. Mark’s incomplete record might suggest, that they kept their news a complete secret would be contrary to all experience of female nature. Our First Gospel indeed states that on their way they met Jesus Himself, but the narrative bears such evident traces of compression that little stress can be laid on its details, contradicted as it is in this point by the incidental statement of Cleopas in St. Luke xxiv. 24. Mary Magdalene alone carries the report to Peter and John, who were possibly together, residing apart from the main body of the disciples. On hearing the news they ran to the tomb to learn the state of things for themselves. Mary Magdalene follows them more slowly, and, while she is standing at the tomb, Jesus first appears to her.

St. Matthew, having related that a guard had been set to watch the tomb, had in some way to dispose of the soldiers; this he does by narrating how the watchers, terrified by the earthquake and the appearance of the angel from heaven, went and told what they had witnessed to the Chief Priests. The Hierarchy on hearing their story bribed them to spread the report that the disciples had come, while they slept, and stolen away the body of Jesus. ‘This saying,’ adds the Evangelist,

The Events of the First Easter Day.
The coming of the Women to the Tomb.
Mark xvi. 1-8.
Matt. xxviii. 1-10.
Luke xxiv. 1-11.
John xx. 1, 2.

Visit of Peter and John to Tomb.
John xx. 3-10. Cf. Luke xxiv. 12.

Appearance to Mary Magdalene.
John xx. 11-18.

Fraud of Hierarchy.
Matt. xxviii. 11-15.

'was spread abroad among the Jews, and continueth until this day.' This at least may show the explanation by which the enemies of Jesus sought later to meet the evidence afforded by the empty tomb.

The Ap-
pearance
on road to
Emmaus.
Luke xxiv.
13-35.

Meanwhile the disciples, walking to Emmaus, had heard the tidings of the women before they left the city; but the appearance to Mary Magdalene was not yet known to them. Only on their return did they learn of the appearance to Peter, which is also mentioned by St. Paul (1 Cor. xv. 5). St. Luke relates the circumstances of the meeting of Jesus with these two in such detail as to render it likely that his narrative is based on first-hand information. The suggestion¹ that it is to be traced to the nameless companion of Cleopas is at any rate very plausible. The late Mr. Latham concludes from their way of speaking of Jesus that these two belonged to the circle of Jewish disciples. The picture of them, as they walked conversing in such eager tones as to attract attention, together with the mingled disappointment and bewilderment which find expression in the words of Cleopas 'But we hoped that it was he which should redeem Israel,' throw an interesting side-light on the state of the disciples on the day of the Resurrection. The story gives us the fullest description that we have of the Person and dealings of Jesus after the Resurrection. There is much, both in the tone of authority which He adopts, and the character of the teaching, which recalls the Jesus of the earlier narrative. As if He were resuming the subject of His former discourses, He opens their minds to a truer understanding of the Scriptures, by showing once more how they pointed to the necessity that 'the Christ

¹ Latham, *The Risen Master*, p. 103.

should suffer these things, and enter into His glory.' Their recognition of Him in the breaking of bread is important, since it shows that this act was so well known as distinctive of Jesus as to be a means of recognition even by those who were not present at the Institution of the Eucharist. As soon as He made Himself known to them, without waiting, they returned at once the same evening to Jerusalem to carry their news to the disciples assembled in the Upper Room.

There they found the Ten, Thomas alone being absent, with other disciples, and learned from them of the appearance to Peter. While they were discussing what had occurred, Jesus Himself appeared in the midst of them. This first appearance to the body of disciples is related by both St. Luke and St. John.

St. John relates a second appearance of Jesus a week later to the assembled disciples, when Thomas was among the number, at which the doubts of that disciple were removed by ocular proof of the bodily resurrection.

What follows in St. Luke (xxiv. 44-49) would seem to contain a summary narrative of the teaching given by Jesus at intervals in the course of the ensuing forty days. We notice that throughout this Evangelist shows no knowledge of the appearances in Galilee, though one incident in his narrative, that of Jesus eating before them, may be due to a reminiscence of the subsequent appearance by the Lake of Galilee related in St. John xxi.

When we turn to the history of the appearances in Galilee, the meagre and fragmentary character of our information becomes more marked. We here lose the help of the valuable tradition preserved in St. Luke. We have seen, from two allusions, that the Marcan source knew of a prediction of Jesus that after His Resurrection He would meet the disciples in Galilee.

The Appearance to the Ten and others at Jerusalem. Luke xxiv. 36-43. Cf. John xx. 19-23.

Appearance to the Eleven, (i. e. + Thomas) John xx. 24-29.

Summary of post-Resurrection Teaching. Luke xxiv. 44-49. Luke xxiv. 41-43.

The Appearances in Galilee.

The command to return to the scene of their earlier intercourse may have been repeated at one of the appearances in Jerusalem. It would seem, from the narrative in St. John xxi, that on their return the disciples resumed their old occupation of fishing. Mr. Latham has shown how it would be in accordance with the usual methods of Jesus, and His considerateness for the needs of His followers, to afford them such an opportunity for quiet and recuperation, mental and physical, after the strain of the trying experiences through which they had passed. If St. Luke has, as was suggested in an earlier chapter, confused the appearance in St. John xxi with the occasion of the first call of the disciples, it is a further proof how imperfect was his knowledge of the appearances in Galilee. Were it not for the appendix to St. John's Gospel (which linguistic grounds show to be from the same hand as the rest of the Gospel), we should know from the Gospels of no appearance in Galilee except that in the closing scene related by St. Matthew. Our First Gospel narrates that Jesus appeared to the eleven disciples on 'the mountain where He had appointed them.' If we identify this appearance with that alluded to by St. Paul 'to above five hundred brethren at once' (1 Cor. xv. 6), there must have been others present on this occasion. Only in Galilee could so large a number as five hundred disciples be collected. The presence of others besides the eleven would account for the statement that 'some doubted.'

Appearance by the Lake. John xxi. 1-23.

Appearance on 'the mountain' in Galilee. Matt. xxviii. 16, 17.

The Final Charge and Close of Appearances according to St. Matthew.

There Jesus addresses to them His solemn parting words; claiming that all Divine authority, in heaven and on earth, has been committed to Him, He sends them forth with the commission to make disciples of all the nations, He ordains baptism as the rite of admission to His Society, lays down the rules for its members, 'teach-

ing them to observe all things whatsoever I commanded you,' and closes with the promise of His continual Presence with them, 'Lo I am with you all the days, even unto the consummation of the age.' The words, no doubt, are but a summary of the final charge. It is generally considered that the full baptismal formula has been introduced here from the usage of the later Church, since, at any rate, it was not that used, according to the Acts, in Apostolic days. Yet the Gospel of the Jewish Messiah and the Kingdom of Heaven finds a fitting close in this claim of the Risen Christ to a universal dominion, as the basis of a world-wide commission, linked with the promise of His own age-long Spiritual Presence with His followers.

St. Luke places the close of the appearances at a gathering upon the Mount of Olives. Jesus led His disciples out from the city to Bethany, and there parted from them in the act of blessing. Whether more than the Eleven were present on this occasion is not made clear by St. Luke's narrative, either in the Gospel or the Acts. In fact, his record of the events after the day of Resurrection is, in the Gospel, brief and vague; it contains no notes of time, and gives no indication how long an interval elapsed between the Resurrection and the final departure. The Ascension, according to the true text, finds no place in the Gospel; it forms the opening scene of the history in the Acts. Yet St. Luke clearly implies that the disciples recognized that with the parting on the Mount of Olives the series of appearances of the Risen Jesus was ended. They knew that thenceforward their Master would be with them no more in bodily presence. They returned to Jerusalem to await there the promised endowment of the Spirit for their future work.

Matt.
xxviii.
18-20.

Close of
Appear-
ances ac-
cording to
St. Luke.
Luke xxiv.
50-53.

With the final departure the story of the ministry of Jesus closes. Thenceforward, His mission upon earth passes into the world-wide mission of His Church. He had carried out the Father's purpose, 'having accomplished the work which He gave Him to do'; now it was left to His followers to carry on, under the guidance of the Spirit, the work which Jesus had begun on earth. He, by His life and teaching, had laid the foundation, on which men have been building ever since.

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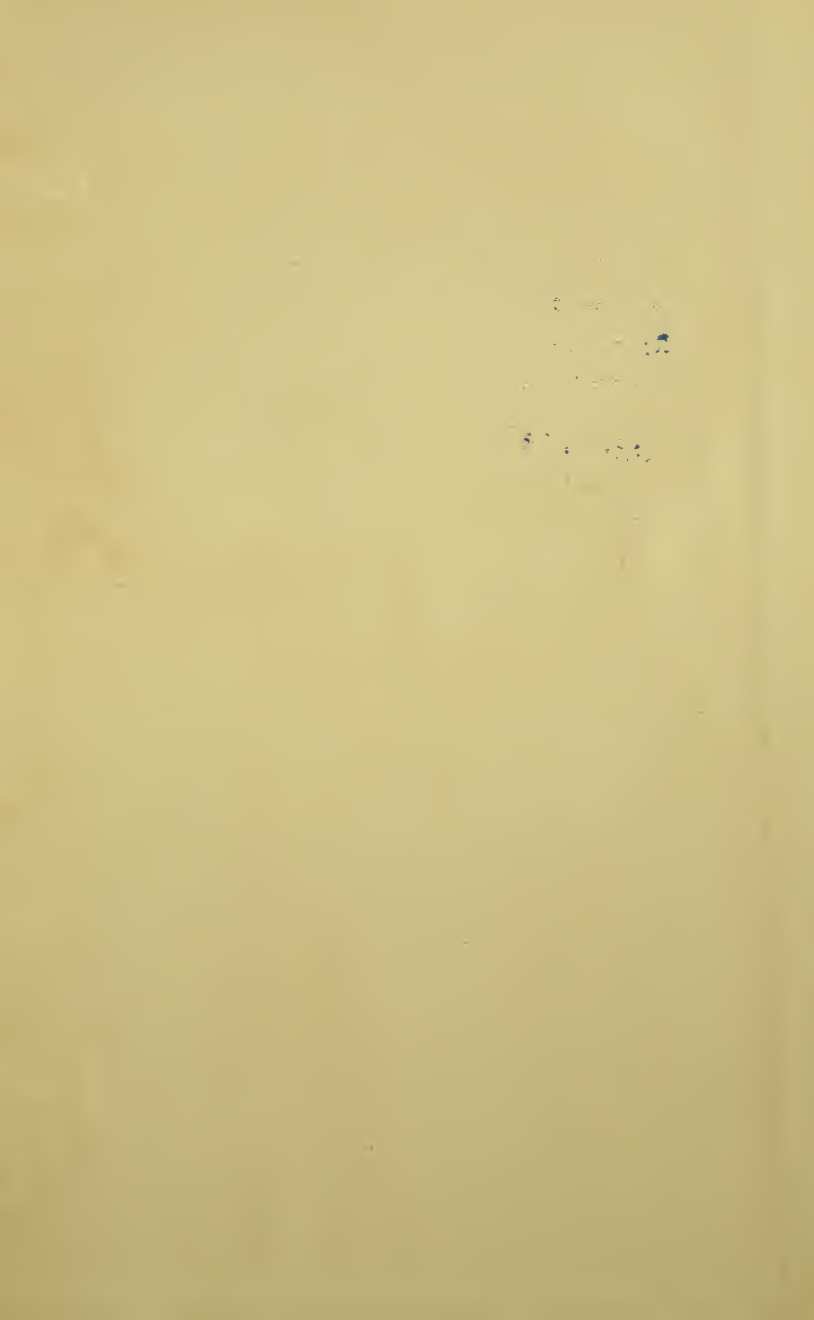
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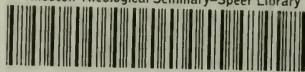
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